

THE SIKH LAW BOOK

JAPJI

The book which was personally handed to Guru Nanak by Waheguru
On 23rd August 1507

Codified and Illustrated by

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&

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Hemkunt

This book is dedicated to the One who loves me Truly

Love is inspiration

Love is power

Love is strength

Love is cluster of sweet memories

Love is God

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INTRODUCTION

In Guru Granth Sahib all Guru-compositions have a caption which reads the name of the raga and the successive number of the Guru-composer e.g., Raga Suhi Mehla 1 means:

Raga in which the composition is composed is - Suhi

Mehla literary means relating to, and

Number 1 means that the composer of the hymn is the first Guru - Guru Nanak.

By putting these captions, Guru Arjan, made it easier for readers to know that a particular composition was revealed to which Guru.

The only Guru composition which has no caption is Jap (Ji). There is a hidden meaning of this omission. In fact Jap (ji) was not revealed to Guru Nanak but was personally handed to the Guru by God himself as Ten Commandments were handed to Moses. Along with the Jap ji the other bani which was handed to the Guru was the 'Mool Mantar'. Guru Arjan put both of these compositions as the opening readings in the Granth Sahib.

When we look at the arrangement of the bani in Guru Granth Sahib we see that all compositions can be divided into three sections/groups:

First section (pages 1-13) The nitnem section

Second section (pages 14 - 1353) The raga section, and

Third section (pages 1354- 1430) The concluding section comprising Sloaks and Swayas.

In the Nitnem section all banis except Jap (ji) have been selected from the raga section. This makes Jap (ji) a unique composition. A master composition of all the compositions recorded in Guru Granth Sahib.

In fact Jap (ji) is the Sikh law book. A very careful study of the composition highlights the rules of life which a Sikh must follow, and the ultimate rewards or punishment which a law abiding or law breaking Sikh would get.

There are 38 *pauris* (rungs of a ladder) in the composition which, in fact, lead the way to *Sachkhand*, the abode of God.

There are numerous translations of the Jap (ji) available in the market, but no author has yet tried to look at it as a law book and codify it according to its legal provisions.

Waheguru spoke to me to do this job and I have done it. I hope you will find this book an interesting and challenging attempt.

My all thanks are due to Mrs. Poonam Kapoor for being my guide throughout my life.

Dr. S. S. Kapoor

23rd January

2004

INTRODUCTION TO SECOND EDITION

This is the second edition of the book. I have received very encouraging review for this work and am very grateful to my readers.

I am people's writer. I write what a reader can easily understand, whether he is a Sikh or a non Sikh. My objective of writing is to make subject matter authentic and easily understandable.

I hope, love of my readers will always be with me. My thanks are due to my secretary Poonam Kapoor for her help and suggestions in every sphere of writing.

Dr. Sukhbir Singh Kapoor

23rd January 2011

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BOOK 1

Sikh Law as enshrined in Japji Sahib

Part I

Section 1

Worship only one Almighty God - **ੴ**

Commentary:

Worshipping gods and gods is a blasphemy and is strictly prohibited in Sikhism. No photographs or images of God and the Sikh Gurus are permitted. The photographs which people have in their homes are all imaginary.

Section 2

A person who is born must not, in any circumstance, be equated to God, for God is unborn.

Commentary:

The saintly people who live in this world can be called holy or saints but cannot, in any case, be called God, for He himself is unborn - **ਅਜੂਨੀ**

Section 3

Walk firmly on the path of truth – **ਸਤਿਨਾਮੁ**, and shed all fear -**ਭਉ** and enmity **ਵੈਰ**

Commentary:

Untruthful living will bring the disease of 'fear' and 'enmity' - **ਭਉ, ਵੈਰ** ॥ **Live like God as ਨਿਰਭਉ, ਨਿਰਵੈਰ**

Section 4

Love truly and intensely. Live a life of true and innocent love. True love does not change with the passage of time – **ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ**

Commentary:

Untrue love will not last and will bring misery and grief.

Section 5

Create and produce goods and services for the comfort of the society and fellow beings, and exchange them for each other's benefit – as God has created everything for you
ਕਰਤਾ ਪੁਰਖੁ

Commentary:

Live and let others live. Help the needy, share your belongings with others.

Section 6

Remember that the time of death is not far away. Every one who is born is to die, only God Himself is immortal – ਅਕਾਲ ਮੂਰਤਿ

Commentary:

Both the birth and the death are in the hands of God. Both are absolute realities. Live a truthful and noble life so that people remembered you after your death.

Section 7

Whatever you produce is only a reproduction. You change the raw material into finished goods. You do not produce the basic raw material, it is a divine gift to the humanity.

Commentary:

Only God Himself is self illuminated ਸੈਭੰਗ, rest everything has a tag of its producer with it.

Section 8

Happiness, satisfaction, power, honour and respect can be acquired only with the Grace of God - ਗੁਰ ਪ੍ਰਸਾਦਿ

Commentary:

To qualify for God's grace a person must meditate on His name (read/listen to daily prayers) and perform noble deeds (lead an honest, humble and truthful life)

Codification of legal sections:

ੴ - Section 1

ਸਤਿ ਨਾਮੁ - Section 3

ਕਰਤਾ ਪੁਰਖੁ Section 5

ਨਿਰਭਉ ਨਿਰਵੈਰ - Section 3

ਅਕਾਲ ਮੂਰਤਿ Section 6

ਆਸਨੀ Section 2

ਸੈਭੈ - Section 7

ਗੁਰ ਪ੍ਰਸਾਦਿ - Section 8

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥ ੧ ॥ - Section 4

Case Law and Illustrations

1. Belief in one God and prohibition of the worship of images and idols.

Until the 1920s the control of most of the Sikh shrines, including the Golden Temple, was in the hands of *Mahants*. They were using Gurdwaras as a source of their private income, and to enhance that they had also put in Hindu idols along with Guru Granth Sahib.

After the formation of Shiromani Gurdwara Parbhandak Committee in 1920 and the Sikh Gurdwaras' act in 1925, all the idols were removed from the Gurdwaras.

No images or photographs are allowed in a Gurdwara.

2. Guru Gobind Singh and the grave of a Muslim pir.

Once when Guru Gobind Singh was passing near the grave of a Muslim saint he threw an arrow on the grave as a sign of salutation (bowing). The Sikhs objected to Guru's gesture and wanted an explanation, as worship of tombs and graves is prohibited in the Sikh faith. The Guru replied that he had done the act only to test his Sikhs and not as an act of salutation. He was pleased to note that Sikhs had remembered his edict.

3. Article XVI (d) of Sikh Rehat Maryada published by Delhi Gurdwara Parbhandak Committee states:

Sikhs will not believe in the :

Veneration of graves, monuments erected to honour the memory of a deceased, worship of cremation sites, and idolatry.

4. Guru Gobind Singh in Zafarnama, verse 95

I vanquished the vicious hill chiefs, they were idol worshippers and I am idol breaker.

5. Guru Gobind Singh in Bachitar Natak, verse 32

Those who will call me Parmeshwar (God) they will fall into the deep pit of hell. Know me as Waheguru's servant.

Part II

Section 9

A Sikh should not practise the following rituals as a religious observance:

- a. Vow to remain silent for a specified period – ਮੋਨ ਵਰਤ
- b. Observe a selective fast, Monday fast or any other special day (Karva Chauth) fast - ਸੋਮਵਾਰ ਦਾ ਵਰਤ (ਯਾ ਕਿਸੇ ਹੋਰ ਦਿਨ ਦਾ ਵਰਤ, ਜਿਵੇਂ ਕਰਵਾ ਚੌਥ) or a
- c. Perpetual fast, like Muslim rozas – ਜਿਵੇਂ ਰੋਜ਼ੇ,
- d. Lip reading or careless listening of scriptures (reading and listening of scriptures/ kirtan - nitnem without putting heart into it)

Commentary:

There is no place of unnecessary rituals in Sikhism. The reading or listening of scriptures must be with utmost concentration. The devotees must have a stern belief that the reading or listening of *Gurbani* will transform their lives and will store a lot of virtues in their 'karma' bank account.

Section 10

- a. A Sikh must listen to his/her conscious before taking an action.
- b. A Sikh must accept God's judgment, howsoever harsh it is, with a brave face.

Commentary:

Though it is imperative that every doer must know the provisions of religious law, but it must also be made known that the blue prints of the divine law's text can be read from within one's own conscious. God sends regular words/messages (SMS) to all of us to remind and update us about the divine laws.

Codification of legal sections:

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥ ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥ Section 10 (a)
ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥ Section 9 (b) & (c)

ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥ Section 9 (d)
ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ [1] Section 10 (a) & (b)

Case Law and Illustrations

1. A fake sadhu who was fasting, had observed 'mon varat' and had buried himself.

Once Guru Nanak was passing through a village, where people were beating drums and were announcing the penances of a sadhu who had buried himself alive. They were declaring that the sadhu was doing those penances for the well-being of the villagers. Guru Nanak watched that hypocrisy, and when the sadhu was dug out, the Guru asked him the purpose of all that drama. He asked him:

1. if he was really observing 'mon varat' ਮੋਨ ਵਰਤ?, was not his mind talking?
2. If he was not secretly eating fruits which he had smuggled in with him ?
3. If he was not befooling people and collecting unfair money?

The sadhu had no answer to these questions. He fell on Guru Nanak's feet and asked for forgiveness.

Guru Nanak condemned unnecessary rituals and said that rituals were not the sanctioned aids of God realization.

2. Article XVI (d) of Sikh Rehat Maryada published by Delhi Gurdwara Parbhandak Committee states:

Sikhs will not believe in:

Caste or descent, un-sociability.

Magic, spells, incantation, omens.

Auspicious times, days and occasions.

Influence of stars, horoscopy dispositions.

Shradh & Khiah - ritual serving of food to priests for the salvation of ancestors, ancestor Worship.

Pind - offering of funeral barley cakes to the deceased relatives.

Patal - ritual donations of food in the belief that would satisfy the hunger of the departed soul.

Diva - the ceremony of keeping an oil lamp lit for 360 days after the death, in the belief that the lamp lights the path of the deceased.

Hom - lighting of ritual fire and pouring intermittently clarified butter, food grains etc. into it for propitiating gods for the fulfillment of a purpose.

Jag – religious ceremony involving presentation of oblation (religious offerings).
Tarpan – libation (drink poured on gods as a religious ritual)
Sikha Sut - - keeping a tuft of hair on the head and wearing ceremonial thread (janeu).
Bhadan – shaving of head on the death of a parent.
Fasting – on full or new moon or other days.
Wearing of frontal marks on the forehead.
Wearing of necklace of *tulsi* leaves.
All other superstitious observances

3. Dasam Granth, Guru Gobind Singh, Thirty Three Swayas, Swaya 1

He is the true Khalsa who remembers the ever-awakened light (Waheguru) throughout night and day.

And does not bring anyone else in the mind.

He practices his vow (of remembering Waheguru) with whole hearted affection.

And does not believe even by oversight, the graves, monuments and monasteries.

Part III

Section 11

The whole planetary system is working according to a fixed Divine Plan. Though a reference of this plan is given in the religious scriptures, the absolute knowledge of the plan is beyond comprehension and is not found in any religious book. Only God himself knows the absolute secrets of it. He, however, does transmit this knowledge to individuals as and when He so pleases. ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥

Section 12

God showers His grace on those who qualify to have His Grace. ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

- a. To qualify for God's grace one must :
 - i. Do meditation (regular communication with God) and
 - ii. Perform noble karmas
- b. Those who are blessed they get His bounties, and those who are not blessed they suffer in agony. ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ

Section 13

An unwarranted human interference in the Divine plans results in disaster and calamity.

Commentary:

Every life and non-living object has been created according to a definite design and a fixed plan. There is a designated purpose for every object found in the Creation. God did not create 8.4 million lives for fun. They have been created for a definite purpose.

Since the dawn of civilization the scientists have been working to unfold the secrets of Nature, but to-date they are as far from the end as far they were 4000 years ago. Though there has been unprecedented discoveries in medicine, science and technology but the undiscovered part is far more bigger and greater than the discovered part.

The unwarranted human interference in the divine plan results in chaos and disaster. The recent experiments on *clones* and artificial insemination are a proof of it.

Codification of legal sections:

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥ ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥ ਹੁਕਮੀ ਉਤਮੁ
ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥ Section 11, Section 12 (c)
ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ ॥ Section 12 (a), (b) and (c), Section 13
ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥ ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥ Section
11

Case Law and Illustrations

1. Article XVI of Sikh Rehat Maryada published by Delhi Gurdwara Parbhandak Committee states:

- (e) A Sikh should pray to God before launching off any task.
- (h) It is a Sikh's duty to get his children educated in Sikhism.
- (m) The true Sikh of the Guru shall make an honest living by lawful work
- (n) A Sikh shall regard a poor person's mouth as Guru's *golak* (offering box)

2. Article XXIV (p) of Sikh Rehat Maryada published by Delhi Gurdwara Parbhandak Committee states:

A baptized Sikh must recite the following banis every day:

- a. Japji Sahib
- b. Jap Sahib
- c. The Ten Swayas (Sudha Swayas, starting with Sravag Sudh)
- d. Sodar – Rehras
- e. Sohila

3. Martyrdom of Guru Arjan

When Guru Arjan was unlawfully arrested and tortured to death by orders of Emperor Jehangir, a Muslim saint Mian Mir came to him and asked if he could approach Jehangir for the Guru's release. The Guru said that he was happy to obey the 'Will' of God. The Guru was at that time humming the hymn 'tera bhana mitha lagae ਤੇਰਾ ਭਾਨਾ ਮੀਠਾ ਲਾਗੇ...'

4. Martyrdom of Guru Tegh Bahadur

When Guru Tegh Bahadur was unlawfully arrested and ordered to be beheaded, he was offered absolute release if he could either embrace Islam or show a miracle. The Guru refused the offers and preferred to die on the altar of truth. He repeated the hymn so hummed by Guru Arjan ਜੋ ਤੁਧ ਭਾਵੇ ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ

5. Guru Gobind Singh in Bachitar Natak, Chapter 5 verses 14

Committing act of sacrifice for the sake of dharma (righteousness) he (Guru Tegh Bahadur) gave his head (*the hukam of Waheguru*) but never left his insistence on truth.

Part IV

Section 14

A Sikh must perform his/her daily prayers with utmost devotion, purity, concentration and commitment. ਗਾਵੈ ਕੋ ਤਾਣ. The failure to do this would disable a person for qualifying to obtain God's grace.

Commentary:

Though words, grammar and language used for prayers is not prescribed, yet something is said or whispered to God in the form of either a demand, or a complaint, or thanks, or/and just a hello. However, when a Sikh grows up and understands the meaning of prayers then his/her prayers must include *nitnem banis* as prescribed by scriptures and the Sikh Rehat Maryada.

Section 15

The mode of prayers can be

- a. Recitation (singing or reading) of hymns, or- ਗਾਵੀਐ
- b. Listening of hymns- ਸੁਣੀਐ

Commentary:

A Sikh must recite hymns as a prescription of his/her individual worship and listen to *kirtan* as a mode of congregational worship. Both individual and congregational worship are essential for every Sikh. These are the compulsory subjects to be read and comprehended for Grace-qualification examination, the other compulsory subject to be mastered is the '*performance of noble deeds*' i.e., the truthful living.

Section 16

The focal point of the Sikh prayers must be one Almighty God in His absolute abstract form. No image or photo is brought in mind as a reflection of Waheguru. He is beyond, description, forms and shapes. ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟ

Commentary:

Sikhs do not believe in the image worship. They worship Waheguru in a *naught* form, leaving it up to Waheguru to manifest in a form He so wishes. He is everywhere and can assume any form or garb. His description is beyond human vocabulary.

Section 17

All bounties come from God's vast treasures. Nothing is man made. Men only transform and reproduce what already exists. The original designer and producer is Waheguru himself ਦੋਦਾ ਦੇ ਲੈਦੇ ਬਕਿ ਪਾਹਿ, ਜੁਗਾ ਜੁਗੰਤਰ ਖਾਹੀ ਖਾਹਿ

Commentary:

The divine treasures include everything on, under and above the earth. The reservoirs of energy e.g., oil, coal, electricity, solar energy; the mines of gold, diamonds, silver, iron and other metals; the vegetation - trees, fruits and food crops; the waters – oceans, seas, rivers and streams are all God made and are automatically filled. Humans have been using these raw materials for centuries but they are not exhausted. If one oil well or a mine dries up the other one is found.

Codification of legal sections:

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥ ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥ ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥ ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥ ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੋਹ ॥ ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ ॥ ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥ ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥ Sections 14 & 15

ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥ ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥ Section 16

ਦੇਦਾ ਦੇ ਲੈਦੇ ਬਕਿ ਪਾਹਿ ॥ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥ ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥ ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥ ੩ ॥ Section 17

Case Law and Illustrations

1. Article XXIV (p) of Sikh Rehat Maryada published by Delhi Gurdwara Parbhandak Committee states:

A Sikh may either recite or listen to the recitation of daily (nitnem) banis.

2. Jap Sahib of Guru Gobind Singh verse 1

The verse states that God has no distinguishing marks, colour or caste and does not belong to a particular clan.

He has no form, colour complexion, sign and garb, and no one can describe Him.

3. Importance of Kirtan in Sikhism.

Guru Nanak found Waheguru by singing His glories. He sang divine hymns and his companion Mardana played the *rabab*, *one string musical instrument*.

The singing of hymns accompanied by musical instruments then became a part of the Sikh tradition and was christened as *Kirtan*.

Guru Hargobind later introduced early morning choir singing, and ballad singing in the morning and evening services..

Part V

Section 18

God's is impregnable and so is His justice.

Commentary:

Waheguru is there since the zero hour. He is the source of all the truth. His laws are universal and apply to all alike. There is no distinction of caste or creed, high or low and rich or poor in His court.

Section 19

God is the Master of all treasures. Man can make worldly goods and can own all riches, but still he/she is a beggar in the court of God.

Commentary:

Everything that exists in this world, the earth, mountains, waters, mines and vegetation were given to humans free of charge. It was available to and for the use of all, but the corrupt, clever and selfish people broke that law. The powerful amongst them took charge of those essential inputs and started marketing them. The society was divided between haves and have-nots. Though the powerful got all that existed but, a number of essential and very important inputs like happiness, success, satisfaction, contentment, fulfillment and health etc, were deliberately not put in any mine or other worldly reservoir, they were kept with God in His personal treasure.

For these ultimate necessities of life, which have more human values than wealth or power, everyone, howsoever rich or powerful one is, has to go back to Waheguru for their procurement.

Section 20

A Sikh should rise in the fourth quarter of the night and render his/her prayers with utmost concentration

Commentary:

It is believed that the doors of *Sach Khand*, the abode of God, are opened in the early hours of the morning. That is the time when God goes out for a stroll. All prayers rendered at that time directly reach Him for an immediate action. One can also walk with Him to discuss his/her unresolved problems.

Codification of legal sections:

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥ Section 18

ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥ Section 19

ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥ ਮੁਹੋਂ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥

ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵਿਚਾਰੁ ॥ Section 20

ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥ ੪ ॥ Section 20

Case Law and Illustrations

1. Sloak no. 2 of Guru Ramdas preceding pauri 11, Var Raga Gauri, page 305

ਮਃ ੪ ॥ ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ
ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਵੈ ॥ ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ ॥
ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥ ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ
ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ ॥ ਜਿਸ ਨੇ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ ਉਪਦੇਸੁ
ਸੁਣਾਵੈ ॥ ਜਨੁ ਨਾਨਕੁ ਧੂਤਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥ ੨ ॥

One who calls himself a Sikh of the Guru, the true Guru:

1. He/she shall rise in the early morning hours and meditate on the Waheguru's Name.
2. He/she is to bathe, and cleanse himself/herself in the fresh and clean water (pool of nectar).
3. He/she is to follow the instructions of the teacher-Guru and hum the Name of the Waheguru. (All sins, misdeeds and negativity shall be erased)
4. Then, at the rising of the sun, he/she is to sing or listen Gurbani; whether sitting down or standing up, he/she is to meditate on Waheguru's Name. One who meditates on Waheguru, with every breath and every morsel of food — that Gursikh becomes pleasing to the Guru's mind. That person, unto whom Waheguru and Master are kind and compassionate — upon that Gursikh, the Guru's teachings are bestowed.
5. He/she must seek the dust of the feet of that Gursikh, who himself/herself chants the Nam, and inspires others to chant it. || 2 |

2. Mata Ganga's request to Guru Arjan

For many years after marriage Guru Arjan and Mata Ganga had no children. One day Mata Ganga went to Guru Arjan and asked that why did not he bless her with a son. Guru Arjan replied that all bounties and gifts were directly controlled by Waheguru and she had to pray to Him and ask for the gift of a son. He further told her that Waheguru had always listened to the prayers of His true devotees.

3. Last moments of Guru Nanak's life

Guru Nanak breathed his last at Kartarpur near the banks of river Ravi. When he was about

to leave this mortal world, his devotees asked him that why he had to go when he was the ambassador of God? Why he had to die like other mortals? Guru Nanak told them that God's laws applied alike to all who were born in this world. There were no preferences in His realm.

4. Maharaja Ranjit Singh's expedition

Maharaja Ranjit Singh, while going on an expedition, halted at a Gurdwara, and asked *Bhai Sahib* to do the Ardas and request Waheguru for his (Maharaja's) victory. When Ranjit Singh returned triumphantly he halted again at the same Gurdwara, called the *Bhai Sahib* and offered him a great reward for his Ardas. Bhai Sahib rejected the reward and with profound anger said that how a beggar (on way to the battle) could become a donor (on return from the battle)? *Bhai Sahib* further said that in the house of Waheguru everyone was always a beggar whether a king or a commoner.

Part VI

Section 21

There is one God of the whole universe: ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ

- a. Who is self illuminated (He is beyond births and deaths) – ਆਪੇ ਆਪ ਨਿਰੰਜਨ ਸੋਇ
- b. Who cannot be installed at one place (He is omnipresent) – ਬਾਪਿਆ ਨਾ ਜਾਇ
- c. Whose description is beyond human pen. ਕਹਣਾ ਕਥਨੁ ਨਾ ਜਾਈ

Commentary:

All stars of the galaxy have been designed and created by one Almighty God, who Himself is beyond any creation process. He resides in His own house in *Sach Khand* as well as in His creation. Those who keep Him in their heart and regularly communicate with Him are blessed.

Section 22

Those who sing God's glories, and firmly believe in His powers, they shed grief and misery and achieve bliss and jubilation. ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥

Commentary:

God is our saviour. His gift-basket is full with the goodies of happiness, gaiety, bliss, comforts, contentment, prosperity, health, wellbeing, fitness etc. We have to approach Him for these gifts. These goodies can not be bought from the open market, they are priceless and are distributed only by God.

Section 23

Those who serve God and humanity with faith and humility, they get all the honours and titles. ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ

Commentary:

Service of both God and humanity is essential to get God's grace. In fact the service of humanity is the service of God. If one can feed the hungry, clothe the naked and shelter the homeless, he/she is, in fact, serving God. God dwells in His people.

Section 24

Scriptures are the story books of God's wonders and His glory. Scholars study them and narrate them to the learners. ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥

Commentary:

The word of scriptures is a revelation and must not be altered or changed. It should be understood and applied in life. At times God appoints teachers to teach His word.

Codification of legal sections:

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥ Section 21 (b)

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥ Section 21 (a)

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥ ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥ Section 23

ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥ Section 22

ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥ ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
Section 24

ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥ Section 21 (c)

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੫ ॥ Section 21

Case Law and Illustrations

1. Guru Arjan's example of a true service

One evening when Guru Arjan was reciting *Rehras*, tears rolled down his eyes. When he finished the *path*, Mata Ganga, who was sitting next to him, asked the Guru the reason for crying. Guru Arjan told her that a caravan of Sikh Sangat, which was scheduled to reach Amritsar, had been delayed and due to darkness they had pitched their camp a few kilometers away. They have no provision or water. This plight of my Sikhs made me cry. Mata ji immediately got up and started cooking food for the campers. In an hour or so she was ready with the food and ample water supply. Both Guru Arjan and Mata Ganga picked up food and water and hurried towards the camping site. Without disclosing their own identity they served Sikhs with food and water, fanned them as it was too hot and cleaned the dishes. Next morning they escorted them to Harimandir and cleaned their shoes while they (Sangat) were waiting inside the sanctum sanctorum for Guru Arjan's audience.

2. Guru Gobind Singh, Akal Ustat, verse 1

I salute one primal Universal God,
Who pervades in water, earth and sky
Who is unmanifested and immortal and whose light illuminates all worlds.

3. Sikh Rehat Maryada (DGPC) Article V (d) – Taking Guru Granth Sahib from one place to another.

Sikhs do not believe in installing Guru Granth Sahib (ਬਾਪਿਆ ਨਾ ਜਾਇ...) at a particular place and then not moving it, like image installing (ਮੂਰਤੀ ਅਸਥਾਪਨਾ) in Hinduism.

Guru Granth Sahib can be moved from one place of *parkash* to another place, and while doing this an ardas should be performed.

Part VII

Section 25

A holy dip at the sacred places is optional in Sikhism (It is compulsory in Hinduism).
ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥

Commentary:

Both pilgrimage and bath at the holy places are a pre-requisite of an entry in heaven in many religions e.g., in Hinduism pilgrimage and bath at 64 holy places is required, and in Islam a visit to Mecca is a necessity.

Section 26

The material wealth, which is in abundance all around us, is also available only to those whose *karma* account sanctions it. ਜੇਤੀ ਸਿਰਥਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥
ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

Commentary:

God has given vast treasures of wealth to humans to lead a comfortable life, but everyone is not fortunate enough to have a share in it. It is the result of one's karma that a share in it is achieved.

Section 27

There is but one God of the whole universe, and a Sikh must remember Him all the time.
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥

Commentary:

In addition to daily 'nitnem', a Sikh must remember Waheguru every moment of time. All Sikh ceremonies either of happiness or of grief must start with the name and sanction of Waheguru.

Codification of legal sections:

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥ Section 25

ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥ ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ
ਸਿਖ ਸੁਣੀ ॥ Section 26

ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥ ੬ ॥ Section 27

Case Law and Illustrations

1. Guru Nanak's visit to Hindu holy places

According to Hindu scriptures a dip in 64 holy places is essential for purification and a visit and bathing at four dhams is an absolute necessity to enter heavens. Guru Nanak visited all these places and preached that it is more important to clean one's mind than bodies.

In Sikhism there is no such pre-requisite to enter heavens. Though a Sikh is advised to visit holy places and clean both his/her mind and body, but this act is not a compelling obligation.

2. Sikh Rehat Maryada (DGPC) Article IV (3) (a) Sikh Ardas – recommends visit to holy places but does not make it obligatory. The article reads:

“It is the prayer of the whole Khalsa (Sikh panth) that God gave them the gift of holy bath at Amritsar (in the srovar of Harimandir).”

Part VIII

Section 28

Without the protection and Grace of Waheguru every human life is vulnerable to destruction and sin. ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ

Commentary:

Every living being needs the protection of God. Worldly protections, however strong they are, can be tempered with, only God's protection is impregnable.

Section 29

Waheguru is all powerful, He can make scholars out of illiterates. ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ

Commentary:

Human powers are limited both in quantity and quality. Even a superpower like USA has limited powers, or a rich man like Bill Gates is also not all powerful. Only God is omnipotent and omniscient. He can transform ants into elephants and elephants into ants, rich into poor and poor into rich, illiterates into scholars and scholars into illiterates and so on.

Codification of legal sections:

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥ ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥

ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥ Section 28

ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥

ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥ Section 29

ਤੇਹਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥ ੨ ॥

Case Law and Illustrations

1. History and prophets

Since the dawn of time, prophets, kings and saints have taken birth in this world. They all have come and gone but a very few have left a good memory behind. Only those who have lived their life for the help and reformation of others have left a good mark. They were certainly the blessed souls.

It is the primary objective of life that one should leave sweet and pious memories behind.

2. The breakup of USSR

When Stalin came to power in USSR he converted all churches into libraries and museums. He put a ban on worship and called faith in God as a drug (opium) which makes people lethargic.

History is a witness that this anti-God union of countries could not survive too long and was soon dismembered.

Part IX

Section 30

A Sikh must listen to Gurbani (kirtan).

Listening kirtan destroys sins and grief, ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ
Listening kirtan also relieves the pain of death ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥

Commentary:

The knowledge about the world prophets and scriptures come by listening to God's word (kirtan)

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ

II.

All renowned saints and holy-men have been listening to kirtan to attain their higher status. ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥, ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ, and ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥

III.

Listening kirtan gives an insight about God even to non believers. ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣੁ ਮੰਦੁ ॥

Listening kirtan gives knowledge of the wonders of the universe. ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸੁ ॥ ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ and ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥

Listening kirtan gives knowledge about truth, contentment and consciousness. ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥

Listening kirtan gives boon of visiting and bathing at 64 places of Hindu pilgrimage. ॥ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥

Listening kirtan gives inner meaning of remembering God ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥

Listening kirtan gives knowledge of virtues and righteousness. ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹੁ ॥
Listening kirtan provides light and hope in dark and non-hopeful life. ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥

Codification of legal sections:

Listening kirtan – section 30

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥ ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ
ਸਕੈ ਕਾਲੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੮ ॥

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥ ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ ॥ ਸੁਣਿਐ ਸਾਸਤ
ਸਿਮ੍ਰਿਤਿ ਵੇਦ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੯ ॥

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥ ਸੁਣਿਐ ਪਤਿ ਪਤਿ ਪਾਵਹਿ ਮਾਨੁ ॥ ਸੁਣਿਐ ਲਾਗੈ
ਸਹਜਿ ਧਿਆਨੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੦ ॥

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥ ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ
ਅਸਗਾਹੁ ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥ ੧੧ ॥

Case Law and Illustrations

1. Sikh Rehat Maryada (DGPC) – Articles V & VI, Devotional hymn singing

Visiting Gurdwaras and listening to kirtan is a must for a Sikh.

Article V (a) – One is easily and deeply affected by Gurbani participating in congregational gatherings. For this reason, it is necessary for a Sikh that he visits the places where Sikhs congregate for worship and prayer (the gurdwaras), and joining the congregation, partake of the benefits that the study of the holy scriptures bestow.

2. The Sikh Gurdwaras Act 1925 – The Judicial Tribunal was empowered to decide if a place of worship was a Gurdwara or not. The Act states:

The Tribunal shall decide that a particular place of worship should be declared to be a Sikh Gurdwara:

- i. was established by or in memory of any of the ten Sikh Gurus, or in commemoration of any incident in the life of any of the ten Sikh Gurus and is used for public worship by Sikhs.
- ii. Owing to some traditions connected with one of the ten Sikh Gurus, and is used for public worship predominantly by Sikhs.
- iii. Was established for use by Sikhs for the purpose of public worship and is used for such worship by Sikhs.
- iv. Was established in memory of a Sikh martyr, saint or historical person and is used for public worship by Sikhs, and
- v. Owing to some incident connected with the Sikh religion, is used for public worship predominantly by Sikhs.

Part X

Section 31

A Sikh must have unfaltering belief in God and His unity ੴ

Those who have firm believe in God, they attain great heights. ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥

Those who have firm belief in God, they are saved from calamities. ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ

Those who have firm belief in God, they are not afraid of death, which, of course, is inevitable. ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ

Commentary:

I.

Sikh faith is based on the belief of uncompromising monotheism.

It is difficult to describe the vision a believer had or to write down his/her description of the Almighty. Those who do try they fail in their attempt.

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥

II.

Belief awakens mind and consciousness. ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ

Belief imparts knowledge about the wonders of the creation. ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ

Belief puts devotees on the right path. ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ

Belief protects the honour of the devotee. ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ

III.

Believers join the holy and part company from the unholy. ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ

Believers get a firm place in heaven and also take their relations with them. ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ

Believers swim safely the fire-ocean and rescue others as well. ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ

Codification of legal sections:

Firm belief in God. Section 31

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੨ ॥

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥ ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੩ ॥

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥ ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੪ ॥

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥ ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥ ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥ ੧੫ ॥

Case Law and Illustrations

1. When Bhai Lehna met Guru Nanak

Bhai Lehna was a worshipper of Vaishno Devi before he met Guru Nanak at Kartarpur. The meeting brought a spiritual change into him. The light of Waheguru descended in him through the eye-rays of Guru Nanak and he deserted the worship of images and turned into a firm believer of Waheguru. Later, it was his firm belief in one Almighty and selfless service to Guru Nanak which made him the second Guru of the Sikhs.

He wrote:

ਮਃ ੨ ॥ ਜਪੁ ਤਪੁ ਸਭੁ ਕਿਛੁ ਮੰਨਿਐ ਅਵਰਿ ਕਾਰਾ ਸਭਿ ਬਾਦਿ ॥ ਨਾਨਕ ਮੰਨਿਆ ਮੰਨੀਐ ਬੁਝੀਐ ਗੁਰ ਪਰਸਾਦਿ
॥ ੨ ॥

MEHLA 2: Meditation, austerity and every other virtue come through belief in Waheguru's Name. All other actions are useless

(Sloak 2, preceding pauri 14, Ramkali ki var Mehla 3, page 954)

2. When Bhai Amardas met Guru Angad.

Bhai Amardas was a Vaishnav and was also a devotee of Durga until he came in Khadur and became a devotee of Guru Angad. Like Bhai Lehna, divine light also entered into him through the eye-rays of Guru Angad, and later his belief in Waheguru and devotional service to Guru Angad made him the third Guru of the Sikhs. In fact Guru Angad honoured him with infinite titles viz., 'the honour of the meek', 'the power of the weak', 'the support of the helpless', 'the hope of the hopeless', 'the saviour of the piety' and so on.

He wrote:

ਸਚੁ ਸੁਣਹਿ ਸਚੁ ਮੰਨਿ ਲੈਨਿ ਸਚੀ ਕਾਰ ਕਮਾਹਿ ॥ ਸਚੀ ਦਰਗਹ ਬੈਸਣਾ ਸਚੇ ਮਾਹਿ ਸਮਾਹਿ

They hear the Truth, they believe in the Truth; they act and work in the Truth. They are given a place in the court of the true Waheguru; (Sloak 53, page 1419)

3. When Jetha met Guru Amardas.

Bhai Jetha was an orphan and at a very young age came to Goindval to live with Guru Amardas. When the Divine command came to Guru Amardas he passed on the spiritual light

to Jetha and made him Guru Ramdas. His belief made him the architect of Amritsar and the holy pool (ਸਰੋਵਰ). He wrote:

ਮੰਨੀਐ ਸਤਿਗੁਰੁ ਪਰਮ ਬੀਚਾਰੀ ਜਿਤੁ ਮਿਲੀਐ ਤਿਨਾ ਭੁਖ ਸਭ ਜਾਇ॥ Believe in the True Guru, the supreme sublime contemplator. Meeting with Him, hunger and thirst are completely relieved. (Sloak 20, page 1423)

Part XIA

Section 32

Only those Sikhs who regularly listen to the kirtan and have firm belief in Waheguru are acceptable to God. ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥

Commentary:

The word *Panch* refers to devotees who listen and/or recite God's word and have firm belief in Him.

Section 33

A Sikh should believe that there are many worlds in the galaxy and some of them have living creatures in them. ॥ ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥ ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥

Commentary:

Sikhism asserts that there is life on the other planets, and modern science also believes in that theory.

Section 34

All worlds have been created by one maker, the Almighty God. ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥

Commentary:

Sikhism is a monotheist religion. It believes only in one God. Belief in gods and worship of images is a sacrilege, punishable with religious laws.

Codification of legal sections:

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥ ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥ ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥ ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵਿਚਾਰੁ ॥ ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥ ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪ੍ਰਤੁ ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥ ਜੇ ਕੋ ਬੂਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥ Section 32

ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥ ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ ॥ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥ ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥ ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੇ ਕਣੁ ਕੂਤੁ ॥ Section 33

ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥ ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਹੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੬ ॥ Section 34

Case Law and Illustrations

1. Guru Arjan, raga Gauri, shabad no. 122, page 205

ਪੰਚ ਜਨਾ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ਹਰਿ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ ॥ ੪ ॥

The company of the holy (panch), the self-elect, the self-realized beings, meet together and sing the joyous songs of Waheguru. There is no difference between them, O crust of destiny. || 4 ||

2. Guru Gobind Singh – the Vaisakhi of 1699

Sikhs who recite or listen Gurbani and have firm belief in Waheguru they are the true Sikhs, the *panch*. They would always be ready to sacrifice their lives for the faith.

When on 30th March 1699, Guru Gobind Singh established the order of Khalsa brotherhood, he called upon five Sikhs, one after another, who were ready to sacrifice their lives for the faith. He baptized them by *khande di pahul*, made them knights, and called them as his *piyaras*. Since that date, panj piyaras have become an icon of the Khalsa.

3. Guru Gobind Singh and the Guruship of the Khalsa

Guru Gobind Singh was in Nanded, Maharashtra, when he breathed his last. A few minutes before his death he called his followers and told them that after his death, Granth Sahib will be their spiritual Guru and the Khalsa (a group of panj piyaras) will be their temporal Guru.

Part XIB

Section 35

There are numerous scriptures which unfold the mystery of Nature, and there are numerous modes of worship. They unfold the virtuous aspect of life.

Commentary:

Sikhs have their own scripture and their own mode of worship. The Sikh scripture is Guru Granth Sahib, a collection of divine Shabads. Sikhs believe that God can be realized through the recitation and listening of Shabad. **Sikhs must read/listen/recite prescribed shabads every day with utmost concentration.** This is now called 'nitnem.' There are no rituals attached with the Sikh mode of prayers. The focal point of Sikh prayers in a Gurdwara is Guru Granth Sahib.

Section 36

There are numerous books of obscene reading which take people away from God, and there are numerous forms of sins. These tarnish one's character.

Commentary:

Sikhs must keep themselves away from indecent reading and indecent acts. Sikhs may lead a life of comforts or luxury, but that life must be honest, ethical, religious and law abiding.

Section 37

God has created this world and has purposely diversified it. If there are different races, colour, physique and features of humans, there are also different varieties of every other creation whether it is with or without life e.g., animals, reptiles, vegetation, birds and mammals, stones etc.

Commentary:

The variegation of nature has been done for a purpose. God is the greatest skill master, no two things in the creation, look alike. If there are, at present, 10,000 million people in this world, almost all of them look different, even the thumb or palm impression of all them is different (this is useful for legal purposes).

Codification of legal sections:

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ ॥ ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥ ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ ॥ ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥ ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵਿਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੭ ॥ section 35

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥ ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥ ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥ ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥ ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥ ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵਿਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੮ ॥ section 36

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਬਾਵ ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥ ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥ ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥ ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋ ਬਾਉ ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥ ੧੯ ॥ section 37

Case Law and Illustrations

1. The world scriptures

Every world religion has its own scripture/s which paves the way of God realization. A few world known scriptures are:

Judaism – First Testament, Torah
Hinduism – Vedas, Ramayana, Gita
Buddhism – Tripatika
Jainism – Angas
Christianity – Second Testament
Islam – Qoran
Sikhism – Guru Granth Sahib

In addition to above there are many other religious and philosophical books which talk about God, ethics, truthful living and so on.

2. Books of Evil

In contrast to holy scriptures there are publications which pollute human mind and take them away from virtuous acts. Many governments ban the publication of such books, journals or magazines.

To undermine the Sikh scriptures, the breakaway Nirankari group issued a book titled 'Amrit bani' and released it on the bloody Basaikhri of 1982. The book was later withdrawn for editing and derogatory parts were deleted.

Part XII

Section 38

It is imperative for every Sikh that he/she must clean his/her mind with the recitation or listening of Shabads. This cleansing must be done everyday. ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ

Commentary:

The way in which the world has been created, there is dust all around us. It is the human duty to clean this dust with the means provided, e.g., ordinary dust can be cleaned with water and stains can be removed only by detergents but the dirt stuck to mind can be cleansed only by the Word of God.

Section 39

Sikhs live their lives by their *Karmas*. The divine law book explicitly states the reward and punishment of *karmas*. God's law and judgment are eternal and apply to everyone alike.

ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥

Commentary:

Virtues and sins are two broad and distinctively opposite aspects of the divine creation, like day and night, heights and depths, white and black, wet and dry and so on. Both aspects attract towards themselves, humans with their intellect have to make the choice. Selecting virtues they go nearer to God (happiness, contentment etc) and selecting sins they go away from Him (grief, pain etc) ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆਂ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ ॥ (Guru Arjan, page 134)

Codification of legal sections:

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੋਹ ॥ ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥ ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥ section 38

ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥ ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥ ੨੦ ॥ section 39

Case Law and Illustrations

1. Guru Amardas, pauri 6, Var Suhi mehla 3, page 787

ਪਉੜੀ ॥ ਤੁਧੁ ਦੁਖੁ ਸੁਖੁ ਨਾਲਿ ਉਪਾਇਆ ਲੇਖੁ ਕਰਤੈ ਲਿਖਿਆ ॥ ਨਾਵੈ ਜੇਵਡ ਹੋਰ ਦਾਤਿ ਨਾਹੀ ਤਿਸੁ ਰੂਪੁ ਨ
ਰਿਖਿਆ ॥ ਨਾਮੁ ਅਖੁਟੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਮਨਿ ਵਸਿਆ ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਦੇਵਸੀ ਫਿਰਿ ਲੇਖੁ ਨ ਲਿਖਿਆ ॥
ਸੇਵਕ ਭਾਇ ਸੇ ਜਨ ਮਿਲੇ ਜਿਨ ਹਰਿ ਜਪੁ ਜਪਿਆ ॥ ੬ ॥

PAURI: You created pain along with pleasure; O Creator, such is the writ You have written. There is no other gift as great as the Name; it has no form or sign. The Naam, the Name of Waheguru, is an inexhaustible treasure; it abides in the mind of the Gurmukh. In His mercy, He blesses us with the Naam, and then, the writ of pain and pleasure is not written. Those humble servants who serve with love, meet Waheguru, chanting the Shabad of Waheguru. || 6 ||

2. Guru Ramdas, Sloak no.2 preceding pauri 15, Var Gauri, page 309

ਨਾਵੈ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਨਿਤ ਸਵਾਈ ਚੜੈ ਚੜਾਹੀ ॥ ੨ ॥
Great is the greatness of His Name; it increases, day by day.

3. Guru Arjan, raga Bharav, shabad 25, page 1142

ਭੈਰਉ ਮਹਲਾ ੫ ॥ ਨਾਮੁ ਲੈਤ ਮਨੁ ਪਰਗਟੁ ਭਇਆ ॥ ਨਾਮੁ ਲੈਤ ਪਾਪੁ ਤਨ ਤੇ ਗਇਆ ॥ ਨਾਮੁ ਲੈਤ ਸਗਲ
ਪੁਰਬਾਇਆ ॥ ਨਾਮੁ ਲੈਤ ਅਠਸਠਿ ਮਜਨਾਇਆ ॥ ੧ ॥ ਤੀਰਥੁ ਹਮਰਾ ਹਰਿ ਕੋ ਨਾਮੁ ॥ ਗੁਰਿ ਉਪਦੇਸਿਆ ਤਤੁ
ਗਿਆਨੁ ॥ ੧ ॥ ਰਹਾਉ ॥ ਨਾਮੁ ਲੈਤ ਦੁਖੁ ਦੂਰਿ ਪਰਾਨਾ ॥ ਨਾਮੁ ਲੈਤ ਅਤਿ ਮੂੜ ਸੁਗਿਆਨਾ ॥ ਨਾਮੁ ਲੈਤ ਪਰਗਟਿ
ਉਜੀਆਰਾ ॥ ਨਾਮੁ ਲੈਤ ਛੁਟੇ ਜੰਜਾਰਾ ॥ ੨ ॥ ਨਾਮੁ ਲੈਤ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥ ਨਾਮੁ ਲੈਤ ਦਰਗਹ ਸੁਖੁ ਪਾਵੈ ॥ ਨਾਮੁ
ਲੈਤ ਪ੍ਰਭੁ ਕਹੈ ਸਾਬਾਸਿ ॥ ਨਾਮੁ ਹਮਾਰੀ ਸਾਚੀ ਰਾਸਿ ॥ ੩ ॥ ਗੁਰਿ ਉਪਦੇਸੁ ਕਹਿਓ ਇਹੁ ਸਾਰੁ ॥ ਹਰਿ ਕੀਰਤਿ ਮਨ
ਨਾਮੁ ਅਧਾਰੁ ॥ ਨਾਨਕ ਉਧਰੇ ਨਾਮ ਪੁਨਹਚਾਰ ॥ ਅਵਰਿ ਕਰਮ ਲੋਕਹ ਪਤੀਆਰ ॥ ੪ ॥ ੧੨ ॥

BHAIRAO MEHLA 5: Repeating the Naam, the Name of the Waheguru, the mortal is exalted and glorified. **Repeating the Naam, sin is banished from the body.** Repeating the Naam, all festivals are celebrated. Repeating the Naam, one is cleansed at the sixty-eight sacred shrines. || 1 || My sacred shrine of pilgrimage is the Name of the Waheguru. The Guru has instructed me in the true essence of spiritual wisdom. || 1 || Rahau || Repeating the Naam, the mortal's pains are taken away. Repeating the Naam, the most ignorant people become spiritual teachers. Repeating the Naam, the Divine light blazes forth. Repeating the Naam, one's bonds are broken. || 2 || Repeating the Naam, the Messenger of death does not draw near. Repeating the Naam, one finds peace in the court of Waheguru. Repeating the Naam, God gives His approval. The Naam is my true wealth. || 3 || The Guru has instructed me in these sublime teachings. The Kirtan of the Waheguru's praises and the Naam are the support of the mind. We are saved through the atonement of the Naam. Other actions are just to please and appease the people. || 4 || 12 || 25 ||

4. Guru Tegh Bahadur, Sloak no. 56, page 1429

ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮੈ ਕਿਨ ਜਪਿਓ ਗੁਰ ਮੰਤ੍ਰੁ ॥ ੫੬ ॥
Only the Naam remains; the holy and pious remain; the Guru-teacher remains (for he sing the glories of Waheguru), see! how rare are those who chant the Guru's shabad in this world.
॥ 56 ॥

5. Sajjan the robber.

Sajjan was a robber. He had built a motel with a mosque and a temple adjoined to it. He would allure passersby to come in for bed and breakfast and prayers. At night when they would sleep he would rob and kill them and would throw their corpses in a specially dug well behind the motel.

When Guru Nanak stayed in that motel with Mardana, he reformed Sajjan with the light of Naam. He transformed him into a perfect gentleman. Sajjan then converted his killer-house into a free for all inn and a peaceful prayer house.

6. Kauda the cannibal

Kauda was a demon and a cannibal. Guru Nanak also lit the light of Naam in his dark mind and reformed him. He too became a great bhagat and lived the rest of his life reciting the Name of Waheguru.

Part XIII

Section 40

The dates of the creation and destruction of the habitation on this earth have been fixed by God himself. It is a classified information, and no one else has the knowledge of it. Even prophets, saints, holy-men and others who are nearer to God have no access to it.

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ ਬਿਤਿ ਵਾਰੁ ਨ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

Commentary:

God has created many worlds like ours, and secrets of their creation and destruction are only known to Him. Mortals have no knowledge of it. World pundits and scripture are all silent about it. Guru Arjan has commented on it in Sukhmani Sahib. He says, ॥ ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥ (the world has been created many a times, it has changed in kind and structure but God has been there, unchanged, in all the times) page 276.

Section 41

The cleansing of a Sikh's Mind is an essential act. ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

Commentary:

The devotees who perform acts of pilgrimage, meditation, benevolence, and donation, they do get worldly praises, but the divine praise comes only when the inner-self is cleaned. (The bad and sinful thoughts are erased, and good and virtuous thoughts are sowed in)

ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥

Section 42

Sikhs must unconditionally accept the existence of Almighty God and His presence in His creation.

ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ

Commentary:

Though people try to be clever over each other and try to say new things about God and His creation, which have not been said before, yet He and His creation are beyond human words. He cannot be explained or praised or described with the existing vocabulary.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥
ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ

Codification of legal sections:

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥ ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥ ਅੰਤਰਗਤਿ
ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥ ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥ ਸੁਅਸਤਿ ਆਬਿ ਬਾਣੀ
ਬਰਮਾਉ ॥ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥ section 41

ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥ ਵੇਲ
ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥ ਬਿਤਿ ਵਾਰੁ ਨਾ
ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥ section 40

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ
ਸਿਆਣਾ ॥ ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ ਨਾਨਕ ਜੇ ਕੋ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਹੈ ॥ ੨੧ ॥
section 42

Case Law and Illustrations

1. Guru Arjan, Sukhmani, raga Gauri, ashtpadi 10, pada 7, page 276. The date of creation and the date of destruction of this word.

ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥ ਕਈ ਕੋਟਿ ਕੀਨੇ ਬਹੁ ਭਾਤਿ ॥ ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ
ਸਮਾਤਿ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ ॥ ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੋਇ ॥ ੭ ॥

So many times, He has expanded His expansion. Forever and ever, He is the One, the One Universal Creator. Many millions are created in various forms. From God they emanate, and into God they merge once again. His limits are not known to anyone. Of Himself, and by Himself, God exists. || 7 ||

2. Semitic religions and the doomsday

All Semitic religions talk about the doomsday when the last judgment will be delivered. The date of the day is not given. According to Islam on that day, the appointed angel, Israfil, will sound the trumpet and fantastic events will engulf the globe. The earth will be destroyed in a great catastrophe before it is transformed into a new earth. Every human being alive at that time will swoon and die instantly. (Qoran – Chapter 20 suras 102-104, Chapter 79 suras 13-14, Chapter 81 suras 1-14)

3. Guru Gobind Singh – Shabad Hazare, shabad 1, stanzas 3

Keep your mind unattached from lust, anger, ego, greed, and attachment,
Then you will visualize the supreme essence and realize the Supreme *Purusha* [3]

Part XIV

Section 43

Sikhs must believe that God is the only creator of all worlds which exist in the galaxy and their count is beyond the human arithmetic. ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥

Commentary:

There are numerous worlds in the galaxy. Only God knows their count. The Almighty God Himself knows their number. Some Semitic religions count the existence of 18,000 worlds, but this count is not accepted by all.

ਓੜਕ ਓੜਕ ਭਾਲਿ ਬਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥ ੨੨ ॥

Codification of legal sections:

Section 44

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਬਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ ॥ ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ ॥ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥ ੨੨ ॥

Case Law and Illustrations

1. Guru Gobind Singh – Shabad Hazare, shabad raga Bilawal, stanza 1

The Vedas and Puranas became tired and forsook insistence, since God could not be visualized.

2. Guru Gobind Singh – Shabad Hazare, shabad raga Devghandari, stanza 1

Vedas, Puranas and the holy Qoran and all religious system proclaim God as indescribable

3. The Islamic belief – Qoran Chapter 39 suras 73-74, chapter 76 sura 20, chapter 13 sura 23

There are seven paradises, one hovering over the other and seven gates. Three important gates are called, gate of Salat, gate of Jihad and gate of Rayan. The higher is the paradise greater are the amenities, comforts and luxuries.

The heavens are:

- i. The heaven of pure silver, where Adam resides.
- ii. The heaven of pure gold, where John the Baptist and Jesus reside.
- iii. The heaven of pearls belonging to Joseph.
- iv. The heaven of White gold of Enoch.
- v. The heaven of silver of Aaron.
- vi. The heaven of ruby and garnet of Moses.
- vii. The heaven of Abraham

Like paradises there are also seven *hells* with different variety and severity of punishments. They are:

- i. Johunnam – the purgatorial hell.
- ii. Laza, - the hell of blazing fire.
- iii. Al-Hutamah – the hell of intense fire.
- iv. Sacer – the hell of flaming fire.
- v. Saqar – the hell of the scorching fire.
- vi. Al-Jahim – the hell of huge hot fire.
- vii. Hawaiyah – the hell of bottomless pit

Different types of souls categorized by their actions are sent to different hells.

4. The Hindu belief - The law book of Manu

Hindus believe in 2-7 heavens and 21 divisions of hell. Some scholars count 28 hells.

A few important hells are:

- i. Tamisra – There is darkness over there. Robbers and adulterous are tortured over there.
- ii. Andhatamisra – These are cells of deep darkness, egoistic are punished here.
- iii. Raurva – Those who hurt creatures are punished here.
- iv. Kumbhipaka – Here cruel men are boiled in oil.
- v. Kalsutra – The sinful Brahmins are punished in this hell.
- vi. Asipatravana – It is the hell for non-believers.
- vii. Sukramukha – It is the hell for cruel kings.
- viii. Krimibhojana – The selfish and inhospitable people are transformed into worms, where they eat one another.

5. The Jewish faith -

The Jewish hell depicts the sinner being tormented by the angels of destruction:

- i. Some are suspended by their eyelids.
- ii. Some are suspended by their eyes.
- iii. Some are suspended by their tongues, and
- iv. Some are suspended by their feet.

The black worms crawl all over the bodies of the sinners.

The Jewish heaven consists of five halls for each of the five types of the saved one.

- i. One hall is of cedar (large evergreen tree) with crystal ceiling,
- ii. Second hall is of cedar with silver ceiling for those who repented in time,
- iii. Third hall is of silver and gold studded with pearls for the choicest,
- iv. Fourth hall is of olive wood for martyrs, and the
- v. Fifth hall is of gold and silver studded with precious stones for the messiah and the redeemers.

6. The Christian faith -

Emanuel Swedenborg (1688 – 1772) a scientist, philosopher and spiritualist, wrote his book Heaven and Hell in 1757, which contained his personal experiences. According to him, there are three heavens entirely distinct from each other.

Hell is divided into societies and there are as many as there are angelic societies in the heaven. The hell is very distinctly arranged according to the differences of every evil.

Part XV

Section 44

Sikhs must refrain from describing the features of God, as it is beyond human intellect. They should have unfaltering belief in Him, meditate on His Name and worship Him.
ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥

Commentary:

As streams and rivulets fall in ocean without knowing its depth and vastness, exactly in the same way, one should praise Waheguru without trying to know His vastness and greatness, for it is beyond one's knowledge. ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥

Section 45

Only those people will be honoured in God's court who always remembered Him.
ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥

Commentary:

The rulers and tycoons possess large amount of wealth and power. An ant, a tiny creature, if it remembered God, would be more honoured in His court than the rich and the kings who forgot Him and failed to do their daily prayers.

Codification of legal sections:

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥ section 44

ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥ ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥ ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥ ੨੩ section 45

Case Law and Illustrations

1. The prophets – The Higher people honoured in the court of God

The real honour of a person is if he/she is honoured in the court of God. Prophets were those people who were chosen to spread God's message. They had unique qualities of piety, honesty, wisdom, valour, commitment and devotion. Moses, Rama, Krishna, Buddha, Mahavir, Jesus, Mohammed and Guru Nanak (in all the ten forms/bodies) fall in this category.

2. The saints - Ordinary people honoured in the court of God.

Many religions confer sainthood on a few selected people who work closer to God. In Christianity sainthood is conferred after a person has gone through a large number of tests prescribed by the synod. Latest example of such a case is of Mother Teresa who worked in Calcutta's dungeons to heal people effected by leprosy and other incurable diseases. In Hinduism the name of Satya Sai Baba is a living example of a perfect saint.

Though there is no place of saints in Sikhism but still the names of Baba Nand Singh, Baba Ishar Singh and many others can be counted in this undefined category.

Part XVI

Section 46

Sikhs must believe that Waheguru is the greatest of all, He is the king of kings, He is the honour of the meek, He is the power of the weak, He is the support of the helpless and He is saviour of all of us. ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਬਾਉ

Commentary:

No one can count God's qualities, the number of objects in His creation and His gifts (minerals, mines, oil wells, vegetation and son on) to the world. ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥

No eye can see all His creation, ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ

No ear can listen to all His praises. ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ

There is no end to wonders and secrets of the world. ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ

No mortal knows about the hidden treasures of the universe. ਤਾ ਕੇ ਅੰਤੁ ਨ ਪਾਏ ਜਾਹਿ ॥ ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥

He himself is the distributor of all gifts, and gives them to those who qualify for them. ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ

Codification of legal sections:

Section 46

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥ ਅੰਤੁ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥ ਤਾ ਕੇ ਅੰਤੁ ਨ ਪਾਏ ਜਾਹਿ ॥ ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥ ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਬਾਉ ॥ ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥ ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥ ਤਿਸੁ ਉਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥ ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥ ੨੪ ॥

Case Law and Illustrations

1. Guru Amardas, raga Ramkali, Ashtpadi 14, stanza 12, page 912

ਵਡਾ ਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤ ਨਿਗੁਰੀ ਅੰਧ ਫਿਰੈ ਲੋਕਾਈ ॥

The great Giver is revealed to the Gurmukh; without the teacher-Guru, the world wanders in darkness. ॥ 12 ॥

2. Guru Ramdas, raga Sarang, pauri 36, page 1251

ਪਉੜੀ ॥ ਵਡਾ ਆਪਿ ਅਗੰਮੁ ਹੈ ਵਡੀ ਵਡਿਆਈ ॥ ਗੁਰ ਸਬਦੀ ਵੇਖਿ ਵਿਗਸਿਆ ਅੰਤਰਿ ਸਾਂਤਿ ਆਈ ॥ ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਹੈ ਭਾਈ ॥ ਆਪਿ ਨਾਥੁ ਸਭ ਨਥੀਅਨੁ ਸਭ ਹੁਕਮਿ ਚਲਾਈ ॥ ਨਾਨਕ ਹਰਿ ਭਾਵੈ ਸੋ ਕਰੇ ਸਭ ਚਲੈ ਰਜਾਈ ॥ ੩੬ ॥ ੧ ॥ ਸੁਧੁ ॥

॥ PAURI: The great Waheguru is inaccessible; His greatness is glorious. Gazing upon Him through the Word of the Guru's shabad, I blossom forth in ecstasy; tranquility comes to my inner being. All by himself, He himself is pervading everywhere, O siblings of destiny. He himself is the Waheguru and Master of all. He has subdued all, and all are under the hukam of His Command. Waheguru does whatever He pleases. Everyone walks in harmony with His will. ॥ 36 ॥ 1 ॥ Sudh ॥

3. Guru Arjan, raga Maru, Sohle no. 5, stanza 12

ਵਡਾ ਸਾਹਿਬੁ ਅਗਮ ਅਥਾਹਾ ॥ ਕਿਉ ਮਿਲੀਐ ਪ੍ਰਭ ਵੇਪਰਵਾਹਾ ॥ ਕਾਟਿ ਸਿਲਕ ਜਿਸੁ ਮਾਰਗਿ ਪਾਏ ਸੋ ਵਿਚਿ ਸੰਗਤਿ ਵਾਸਾ ਪਾਇਦਾ ॥ ੧੨ ॥

The great Waheguru and Master are inaccessible and unfathomable. How can anyone meet with God, the self-sufficient one? Those who have had the noose cut away from around their necks, whom God has set back upon the path, obtain a place in the sangat ॥ 12 ॥

Part XVII

Section 47

Sikhs must believe that God distributes His gifts according to His own judgment. The one whom the Almighty blesses, he becomes the greatest. ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥ ਜਿਸ ਨੇ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥ ੨੫ ॥

Commentary:

Sikhs are to live their lives according to the Sikh Code of Conduct. They have control on their actions but they do not have any control on rewards or punishments which are awarded for their actions.

There are no worldly institutions or shops where they can go asking for rewards for their actions. It is only the court of God which has the sole power to pass judgment on the human actions..

Section 48

God has unlimited bounties in His treasure, so are the people who request or beg for them. ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥

Commentary:

In this world, according to the present count, there are about 10,000 million people and each person in turn has unlimited demands. This works out to be many trillion of requests made to God every day for His bounties.

Section 49

God has kept both treasures of happiness and comforts and stores of unhappiness and discomfort with Himself. Where happiness and comforts are rewards for good actions, unhappiness and discomfort are punishments for wrong actions. ਕੇਤਿਆ ਦੁਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥

Commentary:

God's judgment is always fair and just. It is beyond human approach. It is delivered according to the rules written in the divine book. No amount of wealth or magnitude of power can influence it. The only thing which can impel this judgment is the intervention of Guru Nanak. If Guru Nanak (the Sikh Gurus) decides to stand as a defence lawyer for the accused then punishment can, certainly, be suspended or pardoned

Codification of legal sections:

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥ ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥ ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥ section 48

ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥ ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥ ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥ ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥ section 49

ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ ॥ ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥ ੨੫ ॥ section 47

Case Law and Illustrations

1. God's grace and prophets.

God chooses from amongst the ordinary people His prophets. What criterion He applies for such a choice, only He himself knows. They are the blessed people who are so chosen, they are exalted with his grace. (ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ). Mosses, Buddha, Mahavir, Rama, Krishna, Jesus, Mohammed and Guru Nanak to Guru Gobind Singh come in this category.

2. Prophets and their grief.

All world prophets lived, suffered and died like ordinary people. They believed that both the *Sukh* (comforts and happiness) and the *Dukh* (grief and pain) are the gifts of God. ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥ ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ.

Part XVIII

Section 50

All those who are born in this world will die and return back to God's court to face the divine judgment.

ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥

Commentary:

God has made this world with his own light (His own image). ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ ਚਲਤੁ ਨਦਰੀ ਆਇਆ ॥ ਕਹੈ ਨਾਨਕ ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਾਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ ॥ ੩੩] (Raga Ramakali, Anand Mehla 3, page 921)

O my body, Waheguru infused his light into you, and then you came into the world. Waheguru infused his light into you, and then you came into the world. Waheguru himself is your mother, and He himself is your father; He created this world, and revealed the word to all. By Guru's grace, some understand, and then it's a show; it seems like just a show. He laid the foundation of the universe, and infused His light, and then you came into the world. ॥ 33 ॥

Every one born or created, herein, has been given a fixed life span to live, and after that all will perish and go back to the unknown.

Though this world is a reality and God himself dwells in it, yet the world has a limited life, after which it will come to an end.

ਮਹਲਾ ੨ ॥ ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ ॥ ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ ॥ ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ ॥ Sloak preceding pauri 2, page 463

ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੋ ਆਜੁ ਕੈ ਕਾਲਿ ॥ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ ॥ ੫੨ ॥ (Sloak Mehla 9, page 1429)

Section 51

Sikhs must understand that God's bounties cannot be bought with money. They are not on sale like the worldly goods. They can be acquired only with true love, they are priceless.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥ ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥
ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥ ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ ॥ ਅਮੁਲ ਤੁਲੁ ਅਮੁਲ ਪਰਵਾਣੁ ॥ ਅਮੁਲੁ
ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥ ਅਮੁਲੇ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ ਆਖਿ ਆਖਿ
ਰਹੇ ਲਿਵ ਲਾਇ ॥

Commentary:

The treasures which God has kept with Himself are priceless. They are not for sale. They are distributed amongst humans according to God's own judgment. Material wealth, status or power cannot buy or acquire them. They are not for mass consumption. They are given to those who qualify for them.

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥ ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥ (Raga Ramkali, Anand, Mehla 3, pauri 3, page 917)

O my true Master, what is there which is not in your celestial home? Everything is in your home; only they receive, unto whom You give.

ਦਾਤੈ ਦਾਤਿ ਰਖੀ ਹਥਿ ਅਪਣੈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਈ (Sorath Mehla 3, page 604), Shabad 11, pada 4)
The great Giver keeps His gifts in His hand; He gives them to those with whom He is pleased (He can be pleased by living a truthful life).

Section 52

God's features and personality, though described by scriptures, gods, demons, saints, holy men and scholars, are, in fact, beyond their perception.

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥ ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ
ਗੋਵਿੰਦ ॥ ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥ ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ
ਦੇਵ ॥ ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥ ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥

Commentary:

God's true form is not known to any one. He can change His forms, features, looks and personality at will. He might meet one person in the form of a man, another as a woman, yet another as a non-human being, and yet another as a sound or a light.

Codification of legal sections:

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥ ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥
ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥ ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਦੀਬਾਣੁ ॥ ਅਮੁਲ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ ॥ ਅਮੁਲੁ
ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ ॥ ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ ॥ ਅਮੁਲੇ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ ॥ ਆਖਿ ਆਖਿ
ਰਹੇ ਲਿਵ ਲਾਇ] section 51

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥ ਆਖਹਿ ਪਤੇ ਕਰਹਿ ਵਖਿਆਣ ॥ ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥ ਆਖਹਿ ਗੋਪੀ ਤੈ
ਗੋਵਿੰਦ ॥ ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥ ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥ ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ
ਦੇਵ ॥ ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥ ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ ॥ section 52

ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥ ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥ ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੋਈ ਕੋਇ ॥ ਜੇਵਡੁ ਭਾਵੈ
ਤੇਵਡੁ ਹੋਇ ॥ ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥ ਜੇ ਕੋ ਆਖੈ ਬੋਲੁਵਿਗਾਝੁ ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ
॥ ੨੬ ॥ section 50

Case Law and Illustrations

1. Death is the imminent reality

Everyone who is born will die, whether he/she is a commoner, royal, saint or a prophet. The only thing which remains is their *karmas*, their good service which they had done for the Waheguru and the community.

2. Death and the inheritance

In spite of the fact that Sikhs are a separate community, for the marriage and inheritance purposes they are governed by Hindu Marriage Act. The article 25 of the Indian Constitution clubs them with the mainstream Hindu religion.

3. The Indian Constitution and the Sikhs.

Article 25 clause 2 reads:

Nothing in this article shall affect the operation of any existing law or prevent the State from making any law-

- (a) regulating and restricting any economic, financial, political or other secular activity Which may be associated with religious practice?
- (b) providing for social welfare and reform or the throwing open of Hindu religious institutions or a public character to all classes and sections of Hindus.

Explanation 1 – The wearing and carrying of kirpan shall be deemed to be included in the profession of the Sikh religion.

Explanation II – In sub clause (b) of clause 2, the reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly.

4. The Hindu Law and the Sikhs

The set of laws, rules and customs applied by courts to all Hindus (see Explanation II above) in India as their personal law in matters relating to succession, inheritance, marriage, religious usages and institutions is called Hindu law. It also covers areas like adoption, guardianship, debts, gifts, partition maintenance and custody of children.

It is the personal law of Hindus (including Sikhs, Jains and Buddhists)

5. The Sikh marriage act and the Hindu law.

Until the enforcement of Indian Constitution on 26th November 1946, the Sikhs had their separate Anand Marriage Act, but after the enforcement of the constitution, the Sikhs are being governed by the Hindu Marriage Act and the Anand Marriage Act has become redundant.

The Anand Marriage Act was passed on 22nd October 1909 by the Imperial Legislative Council to establish legal validity of the marriage ceremony common among Sikhs called Anand.

6. God's word is priceless.

Sikhs go to Gurdwaras to listen to kirtan, lectures and commentary. After the service they are served meals, desert and tea. There is no charge for all these offerings. Guru's teachings and kitchen are absolutely free. The tradition of free langar was first started by Guru Nanak and later rationalized by Mata Khivi, the wife of Guru Angad.

The Rehat Maryada (SGPC) –Article XXI reads:

- (a) The philosophy behind the Guru's kitchen-cum-eating house is two fold: to provide
 - i. training to the Sikhs in the voluntary service
 - ii. And to help banish all distinction of high and low, touchable and untouchable from the Sikhs' minds.
- (b) All human beings, high or low, and of any caste or colour may sit and eat in the Guru's kitchen-cum-eating house. No discrimination on grounds of the country or origin, colour, caste or religion must be made while making people sit in rows for eating. However, only baptized Sikhs can eat off one plate.

Part XIX

Section 53

Sikhs must believe that Waheguru physically lives in his own palatial mansion called 'Sach Khand'

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ

Commentary:

It is very clearly written in unambiguous words that Waheguru lives in His mansion called 'Sach Khand' ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥ (Pauri 37, page 8)

Section 54

Sikhs must believe that Guru Nanak visited God's mansion when God invited him to come over there.

Commentary:

When Guru Nanak visited God's mansion he wrote in his diary whatever he observed over there. This observation is the text of Pauri 27 of Japji (page 6), later repeated on pages 8, and 347 of Guru Granth Sahib. It is believed that this visit lasted for three days from 23-25 August 1507.

Codification of legal sections:

Sections 53 and 54

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥ ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥ ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥ ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥ ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥ ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥ ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥ ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥ ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥ ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥ ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥ ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥ ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ

ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥ ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥ ਸੋਈ ਤੁਧੁਨੇ ਗਾਵਹਿ ਜੋ ਤੁਧੁ
 ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ ਹੋਰ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ ॥ ਸੋਈ ਸੋਈ
 ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥ ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ
 ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ
 ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥ ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥ ੨੭ ॥

Case Law and Illustrations

1. Sakhi of river Bein

It was 23rd August 1507 when Guru Nanak was summoned by God to come to His dwelling for the ceremony of his formal appointment as an Ambassador to the planet Earth. Guru Nanak stayed at God's house for three days until 26th August 1507. God gave him a law book titled 'Jap' (Ji) and a doctrine titled 'Mool Mantra'. These two dossiers were recorded by Guru Arjan as the opening compositions of Guru Granth Sahib.

In one of his compositions Guru Nanak has described the scenario, he saw, at the outskirts of God's dwellings. The description of the inside of the divine house was, however, not allowed to be disclosed.

The story of Guru Nanak's journey to and from God's residence is described in Sakhi no. 10 of Puratan Janam Sakhi.

2. God's *Hukam*: Rehat Maryada Article VII (e)

For a Sikh the *Hukam* relates to God's daily commandments which are pronounced daily, at the Golden Temple, through the media of Shabad.

Every morning between 4.30 a.m. - 5.30 am, depending seasons, Guru Granth Sahib is read at random, and the Shabad so chosen and read is called the *Hukam* of God.

Rehat Maryada Article VII (e) reads:

'For taking the *Hukam*, the hymn that is continuing on the top of the left hand page must be read from the beginning. If the hymn begins on the previous page, turn over the page and read the whole hymn from the beginning to the end.' This is God's *Hukam*.

Part XX

Section 55

Sikhs must first win their heart if they want to win the world at large. ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ

Commentary:

The 'Sach Khand' is the mansion where God lives above in skies, and heart is the abode within the living-beings where God dwells in His creation. The occupancy of the heart has to be kept vacant for God to come and rest over there.

Section 56

Sikhs are not allowed to observe celibacy or desert homes to find Waheguru. ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ ਖਿੰਬਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

Commentary:

Celibacy and Sanyas are not a part of the Sikh thought. In this context Sikhs are restrained to wear earrings, hang a long bag (to collect alms), ash their bodies, carry a rough rug (to sleep on rocks and in wilderness) and a stick (to scare away animals), as recluse or sadhus do when they wander around and ask for alms.

Sikhs must live in their family homes. It is in these homes that Waheguru lives.

Codification of legal sections:

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ ॥ ਖਿੰਬਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥ section 56

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੮ section 55

Case Law and Illustrations

1. Rehat Maryada Article XVI (a) (b) (h) (k)

- (a) A Sikh should worship only one timeless God and not any gods and goddesses.
- (b) A Sikh should regard ten Gurus, Guru Granth Sahib and the ten Gurus' word as saviours and holy objects of veneration.
- (h) A Sikh should get his/her children educated in Sikhism. (This clause refers to a Sikh's marriage life, and a peaceful home).
- (k) A Sikh must not pierce his/her nose and ears for wearing ornaments.

2. Sakhi of Sidh Ghost – Sakhi no. 50 of Puratan Janam Sakhi

Guru Nanak met Sidhs at mount Sumer in the Himalayan range. They had been living there in search of the Almighty. They had deserted their homes, had pierced their ears, and had been covering their bodies with ash and doing many other rituals. Guru Nanak conversed with them and told them that God lived in happy homes rather than in caves, mountains and forests.

Part XXI

Section 57

Sikhs must believe that closeness and separations are rules of life and *karmas* drive them around. ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ

Commentary:

Most of the things created in this world have a two dimensional horizon, e.g., night and day, happiness and grief, high and low, full and empty etc. Similarly closeness and union are normally followed by separation and break ups.

Section 58

Sikhs must believe that the real human education is the knowledge of scriptures, and the true compassion is the sharing of possessions with the needy. ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ

Commentary:

For a Sikh, the knowledge and understanding of Gurbani, the word of God, is very important and so is the sharing of wealth, skills and knowledge with others.

Section 59

Sikhs must believe that the real miraculous powers are those which bring you face to face with God rather than showing a few magical tricks. ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥

Commentary:

Sikhs do not believe in showing miracles, for them the true miracle is power of the 'Shabad'.

Codification of legal sections:

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ ॥ section 58

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ ॥ section 59

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ
ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੨੯॥ section 57

Case Law and Illustrations

1. Sikh Gurus and miracles.

Showing miracles is a taboo in Sikhism. Guru Arjan embraced death but refused to show miracles, Guru Tegh Bahadur gave his head but did not agree to exhibit miracles. Guru Gobind Singh sacrificed every member of his family but repudiated the request to display miracles.

Baba Atal, a 9 years' old son of Guru Hargobind had to lay down his own life as a punishment of showing a miracle, howsoever innocent the miracle was.

Guru Angad refused to eat breakfast brought by a devotee, who had earlier prayed to Waheguru to stop a hurricane so that he could reach the Guru in time for his morning meal. (Waheguru had stopped the gale)

2. Everyone, who has come into this world (born) will go back (die) when the god of death will knock his/her door.

Guru Tegh Bahadur says in one of his sloaks (page 1429), ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ ॥ ਕਹੁ ਨਾਨਕ ਬਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ ॥ ੫੦

Ram (Hindu god Rama) passed away, as did Ravan, even though he had lots of relatives. Nothing lasts forever; the world is like a dream. || 50 ||

Part XXII

Section 60

Sikhs must believe that the universe is controlled by only one Almighty God. There are no other gods before him. He has no parallel or rivals. He is absolute in Himself.

ਦੇਕਾ ਖਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ਜਿਵ ਤਿਸੁ
ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥

Commentary:

Sikhism believes in absolute monotheism. Sikhs worship only one Almighty God. They are not allowed to worship god and goddesses.

Section 61

Sikhs must believe that mortal organs (eyes, ears, hands) cannot perceive the Almighty, but the firm belief in the 'shabad' gives them extra energy and power to see, hear and touch the Almighty.

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ

Commentary:

God has made countless living creatures with varied perceptive powers. Humans have been given maximum of these powers, still their powers are weaker than other creatures e.g., some animals including dogs have stronger smelling power than humans, many animals and birds viz., eagles have far more range of eye sight than humans.

Whatever faculties humans have they cannot see or perceive the moments of Almighty. They have to practice the power of Gurbani to develop these faculties to see Him or to hear His voice.

Codification of legal sections:

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥ ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥ section 60

ਓਹੁ ਵੇਖੇ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੦ ॥ section 61

Case Law and Illustrations

1. Guru Nanak in Raga Asa, page 350, shabad 5, rahau verse

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥ ੧ ॥

My Master is One; He is the One and Only; listen to my friends, He is the One and only.

॥ 1 ॥ Rahau ॥

2. Guru Angad in raga Maj, page 138, sloak preceding pauri 2

ਤੂੰ ਆਪੇ ਖੇਲ ਕਰਹਿ ਸਭਿ ਕਰਤੇ ਕਿਆ ਦੂਜਾ ਆਖਿ ਵਖਾਣੀਐ

You yourself enact the entire universal play, O Creator. Why should we speak of any other?

3. Guru Amardas in raga Basant, page 1174, shabad no. 7, pada 4

ਏਕੋ ਕਰਤਾ ਅਵਰੁ ਨ ਕੋਇ ॥ ਗੁਰੁ ਸਬਦੀ ਮੇਲਾਵਾ ਹੋਇ

There is only one creator Waheguru; there is no others at all. Through the Guru's Shabad, comes union with the Waheguru.

4. Guru Ramdas, raga Kanra, page 1313, pauri 2

ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਤੂ ਸਤਿ ਸਤਿ ਪੁਰਖ ਨਿਰੰਜਨਾ ॥ ਇਕੁ ਦਾਤਾ ਸਭੁ ਜਗਤੁ ਭਿਖਾਰੀਆ ਹਰਿ ਜਾਚਹਿ ਸਭ ਮੰਗ ਮੰਗਨਾ ॥

All meditate on You, O my beloved; You are the true, only One primal being, the immaculate Master. The One is the giver; the whole world is the mendicant. All mendicants beg for His gifts.

5. Guru Arjan in raga Gauri, page 192, shabad 130

ਬਿਨੁ ਭਗਵੰਤ ਨਾਹੀ ਅਨ ਕੋਇ ॥ ਮਾਰੈ ਰਾਖੈ ਏਕੋ ਸੋਇ ॥ ੧ ॥ ਰਹਾਉ ॥

Without the Almighty God, there is no one else at all. He alone preserves and destroys.

॥ 1 ॥ Rahau ॥

6. Guru Tegh Bahadur in raga Gauri, page 219, shabad no 2

ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ ॥ ਇਕਿ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰੁ ਮਾਨੈ ਅਚਰਜੁ ਲਖਿਓ ਨ ਜਾਈ ॥ ੧ ॥ ਰਹਾਉ ॥

Listen O! Sadhus: the one and the only one Master fashioned the creation. One person dies, yet another thinks that he will live forever — this is a wonder beyond understanding!

॥ 1 ॥ Rahau ॥

7. Guru Gobind Singh in Akal Ustat

Hymn 51

ਜਲੇ ਹਰੀ । ਥਲੇ ਹਰੀ । ਉਨੇ ਹਰੀ । ਬਨੇ ਹਰੀ ।

You are in the waters, you are on the earth, you're here and you are there.

Hymn 69

ਤੁਹੀ ਤੁਹੀ । ਤੁਹੀ ਤੁਹੀ । ਤੁਹੀ ਤੁਹੀ । ਤੁਹੀ ਤੁਹੀ ।

You are **the only one**, only one, only one and only one.

Part XXIII

Section 62

Sikhs must believe that the divine reservoirs (mines, waters, vegetations, oil wells etc.) were filled by the Almighty from the very first day of the start of the functioning of this world, and these reservoirs will last until the so called doomsday. ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ

Commentary:

There are unlimited reservoirs of human necessities all over the world. They are being used since the start of the time and still they are full. If one oil well dries up the other one is found some where else. Similarly if one coal mine is exhausted the other one is found at another site. It is believed that the total count or measurement or weight of all inputs always remains in equilibrium despite its use or consumption. If 'x' gallons of water evaporates from an ocean, the same amount falls back in the ocean in the form of rains and so on. God's treasures will last until the last day.

Codification of legal sections:

Section 62

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥ ੩੧ ॥

Case Law and Illustrations

1. Guru Nanak's touch and water spring in Delhi, Bidar and Hasan Abdal

God has made reservoirs of food, water and other necessities everywhere and for everyone. He has filled them up upto the brim, and miraculously they have remained totally filled despite mass consumption by His creation.

Many discoveries of hidden reservoirs were made by the prophets while others were made by the humans themselves. Guru Nanak found spring water with the touch of his hands and feet at various places where it was most needed. Similar examples are found in the life of other prophets.

2. Droughts and the Guru ka langar

At many times, during the lives of Gurus, due to the drought there were famines, but the Guru ka langar was never effected, it kept on giving food and water whosoever called in.

Part XXIV

Section 63

Sikhs must believe that God and ego cannot live together. God lives in humility.

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋਤਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ ਏਤੁ ਰਾਹਿ
ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

Commentary:

The worshippers who boast about their worship destroy the plus points scored. God loves meek and humble people.

Codification of legal sections:

Section 63

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥ ਲਖੁ ਲਖੁ ਗੋਤਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥ ਏਤੁ ਰਾਹਿ
ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥ ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ
ਕੂੜੈ ਠੀਸ ॥ ੩੨ ॥

Case Law and Illustrations

1. Guru Gobind Singh and a special visitor

Once a visitor came to see Guru Gobind Singh but the Guru's entourage did not allow him to see the Guru. He waited for many days but they would not allow him to meet the Guru. They would make various pretexts. One day the visitor broke the barriers and went straight to see the Guru. The Guru was very pleased to see him and asked him the reason of his call and why he could not see him before. The visitor told him the arrogance of his attendants who did not allow him to see the Guru.

The Guru then called his entourage and asked them to bring two glasses of water. In one glass he put some stones and in the other he put some sugar. The sugar melted in the water but stones stood as they were. The Guru then explained that his attendants who did not allow the visitor to see the Guru were like stones, who due to their ego had not become one with the Guru.

2. Sikh Gurus and one spirit

Sikhs revere all their Gurus. They do not draw a line of distinction amongst them. In fact they believe that it was Guru Nanak's light which pervaded in all of them. Guru Nanak's soul merged in Guru Angad, Guru Angad's in Guru Amardas, Guru Amardas's in Guru Ramdas, Guru Ramdas's in Guru Arjan, Guru Arjan's in Guru Hargobind, Guru Hargobind's in Guru Harrai, Guru Harrai's in Guru Harkrishen, Guru Harkrishen's in Guru Tegh Bahadur and Guru Tegh Bahadur's in Guru Gobind Singh. The ultimate light then merged with the Shabad. Waheguru can now be realized with the support and comprehension of the shabad.

All Sikh Gurus were very humble people. They lived for the uplift of the society. The service of the people was their motto.

3. Guru Gobind Singh set the ultimate example of humility.

Guru Gobind Singh was a prophet. He was much nearer to God than others. He was occupying the seat of Guruship in the house of Nanak, still he knelt before the '*panj piyaras*' and requested them to baptize him as well.

In one of his hymns in 'Khalsa Mehma' he writes:

“For the benefit of the Khalsa I wrote scores of compositions,
With their support I defeated my enemies,
Their intense devotion has exalted me as their Guru,
Otherwise there are scores of ordinary people, around, like me.”

Part XXV

Section 64

Sikhs must believe that all powers of bestowing divine and worldly gifts rest solely with God and no one can influence His decisions. Humans perform *karmas* and God judges them.

ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥ ੩੩ ॥

Commentary:

No living creature and other worldly objects have any power to regulate their own destiny. God controls the law which administer destiny, but the *karmas* which build and mould destiny is in human hands.

Codification of legal sections:

Section 64

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥ ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥ ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ ॥ ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥ ੩੩ ॥

Case Law and Illustrations

1. The prophets and the karmas

The life of the prophets is not regulated by the Karma theory, and is independent of karmas. They come into this world for a specific purpose and depart when that purpose is completed. They permanently reside in one of the top heavens just below Waheguru's residence.

2. Other lives and the Karmas

All other living beings live and die according to their karmas. There is freedom of action for all beings 'ਕਰਮੀ ਆਪੋ ਆਪਣੀ' (Sloak, page 8). Their actions later determine their fate 'ਆਪੋ ਬੀਜ ਆਪੋ ਹੀ ਖਾ' ॥ (Japji)

The theory of karma rests on the premise of cause and effect 'ਜੇਹਾ ਬੀਜੇ ਸੋ ਲਣੇ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ' ॥ (Baramah Mehla 5, page 134)

Part XXVI

Section 65

Sikhs must believe that the permission and visa to enter God's kingdom is granted on the merits of their piety, faith, devotion and honesty and not on the bases of their riches and status.

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥ ੩੪ ॥

Commentary:

Humans and other living creatures have been made for a purpose. The creation has been designed in a rational way. Everyone born has a goal of life, which they can achieve either by honesty or by deceit. Where honesty is rewarded by God, deceit is condemned and punished.

Section 66

Sikhs must believe that every star in the galaxy is made by Waheguru, wherein He has set in motion the movement of the planet earth.

ਰਾਤੀ ਰੁਤੀ ਬਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥

Commentary:

The stars, suns, moons, seasons, light, darkness, water, air, fire have all been made by one creator called by different names in different religions. The Creator is one and He himself controls the movements of all objects of His creation. The creation is varied and has different races, colours, species, names etc.

Codification of legal sections:

ਰਾਤੀ ਰੁਤੀ ਬਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਬਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥ ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥ section 66

ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥ ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥ ੩੪ ॥ section 65

Case Law and Illustrations

1. Guru Nanak on the theory of Creation in raga Maru, page 1035, Shabad no 15

ਮਾਰੂ ਮਹਲਾ ੧ ॥ ਅਰਬਦ ਨਰਬਦ ਧੰਧੂਕਾਰਾ ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥ ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥ ੧ ॥ ਖਾਣੀ ਨ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ ॥ ਓਪਤਿ ਖਪਤਿ ਨ ਆਵਣ ਜਾਣੀ ॥ ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ ॥ ੨ ॥ ਨਾ ਤਦਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥ ਦੋਜਕੁ ਭਿਸਤੁ ਨਹੀ ਥੈ ਕਾਲਾ ॥ ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ ਜੰਮਣੁ ਮਰਣਾ ਨਾ ਕੋ ਆਇ ਨ ਜਾਇਦਾ ॥ ੩ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ ॥ ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੋ ਸੋਈ ॥ ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ ਨ ਜਨਮਾ ਨਾ ਕੋ ਦੁਖੁ ਸੁਖੁ ਪਾਇਦਾ ॥ ੪ ॥ ਨਾ ਤਦਿ ਜਤੀ ਸਤੀ ਬਨਵਾਸੀ ॥ ਨਾ ਤਦਿ ਸਿਧ ਸਾਧਿਕ ਸੁਖਵਾਸੀ ॥ ਜੋਗੀ ਜੰਗਮ ਭੇਖੁ ਨ ਕੋਈ ਨਾ ਕੋ ਨਾਥੁ ਕਹਾਇਦਾ ॥ ੫ ॥ ਜਪ ਤਪ ਸੰਜਮ ਨਾ ਬੂਤ ਪੂਜਾ ॥ ਨਾ ਕੋ ਆਖਿ ਵਖਾਣੈ ਦੂਜਾ ॥ ਆਪੇ ਆਪਿ ਉਪਾਇ ਵਿਗਸੈ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ॥ ੬ ॥ ਨਾ ਸੁਚਿ ਸੰਜਮੁ ਤੁਲਸੀ ਮਾਲਾ ॥ ਗੋਪੀ ਕਾਨੁ ਨ ਗਉ ਗੁਆਲਾ ॥ ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਕੋਈ ਨਾ ਕੋ ਵੰਸੁ ਵਜਾਇਦਾ ॥ ੭ ॥ ਕਰਮ ਧਰਮ ਨਹੀ ਮਾਇਆ ਮਾਖੀ ॥ ਜਾਤਿ ਜਨਮੁ ਨਹੀ ਦੀਸੈ ਆਖੀ ॥ ਮਮਤਾ ਜਾਲੁ ਕਾਲੁ ਨਹੀ ਮਾਥੈ ਨਾ ਕੋ ਕਿਸੈ ਧਿਆਇਦਾ ॥ ੮ ॥ ਨਿੰਦੁ ਬਿੰਦੁ ਨਹੀ ਜੀਉ ਨ ਜਿੰਦੋ ॥ ਨਾ ਤਦਿ ਗੋਰਖੁ ਨ ਮਾਛਿੰਦੋ ॥ ਨਾ ਤਦਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕੁਲ ਓਪਤਿ ਨਾ ਕੋ ਗਣਤ ਗਣਾਇਦਾ ॥ ੯ ॥ ਵਰਨ ਭੇਖ ਨਹੀ ਬ੍ਰਹਮਣ ਖਤੀ ॥ ਦੇਉ ਨ ਦੇਹੁਰਾ ਗਉ ਗਾਇਤੀ ॥ ਹੋਮ ਜਗ ਨਹੀ ਤੀਰਥਿ ਨਾਵਣੁ ਨਾ ਕੋ ਪੂਜਾ ਲਾਇਦਾ ॥ ੧੦ ॥ ਨਾ ਕੋ ਮੁਲਾ ਨਾ ਕੋ ਕਾਜੀ ॥ ਨਾ ਕੋ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ॥ ਰਈਅਤਿ ਰਾਉ ਨ ਹਉਮੈ ਦੁਨੀਆ ਨਾ ਕੋ ਕਹਣੁ ਕਹਾਇਦਾ ॥ ੧੧ ॥ ਭਾਉ ਨ ਭਗਤੀ ਨਾ ਸਿਵ ਸਕਤੀ ॥ ਸਾਜਨੁ ਮੀਤੁ ਬਿੰਦੁ ਨਹੀ ਰਕਤੀ ॥ ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਸਾਚੇ ਏਹੋ ਭਾਇਦਾ ॥ ੧੨ ॥ ਬੇਦ ਕਤੇਬ ਨ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ॥ ਪਾਠ ਪੁਰਾਣ ਉਦੈ ਨਹੀ ਆਸਤ ॥ ਕਹਤਾ ਬਕਤਾ ਆਪਿ ਅਗੋਚਰੁ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ ॥ ੧੩ ॥ ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥ ਬਾਬੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਦਾ ॥ ੧੪ ॥ ਵਿਰਲੇ ਕਉ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮੁ ਸਬਾਇਆ ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਅਰੰਭੇ ਗੁਪਤਹੁ ਪਰਗਟੀ ਆਇਦਾ ॥ ੧੫ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ ॥ ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਬਿਸਮਾਦੀ ਬਿਸਮ ਭਏ ਗੁਣ ਗਾਇਦਾ ॥ ੧੬ ॥ ੩ ॥ ੧੫ ॥

॥ MARU MEHLA 1:

For endless eons, there was only utter darkness. There was no earth or sky; there was only the infinite command of God's *Hukam*. There was no day or night, no moon or sun; God sat in primal, profound samadhi. ॥ 1 ॥

There were no sources of creation or powers of speech, any air or water. There was no creation or destruction, no coming or going. There were no continents, nether regions, seven seas, rivers or flowing water. || 2 ||

There were no heavenly realms, earth or nether regions of the underworld. There was no heaven or hell, no death or time. There was no hell or heaven, no birth or death, no coming or going in reincarnation. || 3 ||

There was no Brahma, Vishnu or Shiva. No one was seen, except the one Waheguru. There was no female or male, no social class or caste of birth; no one experienced pain or pleasure. || 4 ||

There were no people of celibacy or charity; no one lived in the forests. There were no Siddhas or seeker. There were no Yogis, no wandering pilgrims, no religious robes; no one called himself the master. || 5 ||

There was no chanting or meditation, no self-discipline, fasting or worship. No one spoke or talked in duality. He created Himself, and rejoiced; He evaluates Himself. || 6 ||

There was no purification, no self-restraint, and no malas of basil seeds. There were no *Gopis*, no Krishna, no cows or cowherds. There were no tantras, no mantras and no hypocrisy; no one played the flute. || 7 ||

There was no karma, no Dharma, no buzzing fly of Maya. Social class and birth were not seen with any eyes. There was no noose of attachment, no death inscribed upon the forehead; no one meditated on anything. || 8 ||

There was no slander, no seed, no soul and no life. There was no Gorakh and no Maachhindra. There was no spiritual wisdom or meditation, no ancestry or creation, no reckoning of accounts. || 9 ||

There were no castes or social classes, no religious robes, no Brahmin or Khshatriya. There were no demi-gods or temples, no cows or Gayatri prayer. There were no burnt offerings, no ceremonial feasts, no cleansing rituals at sacred shrines of pilgrimage; no one worshipped in adoration. || 10 ||

There was no Mullah, there was no Qazi. There was no Sheikh, or pilgrims to Mecca. There was no king or subjects, and no worldly egotism; no one spoke of himself. || 11 ||

There was no love or devotion, no Shiva or Shakti — no energy or matter. There were no friends or companions, no semen or blood. He Himself is the banker, and He Himself is the merchant. Such is the pleasure of the Will of the true Waheguru. || 12 ||

There were no Vedas, Korans or Bibles, no Simritees or Shastras. There was no recitation of the Puranas, no sunrise or sunset. The Unfathomable Waheguru Himself was the speaker and the preacher; the unseen Waheguru Himself saw everything. || 13 ||

When He so willed, He created the world. Without any supporting power, He sustained the universe. He created Brahma, Vishnu and Shiva; He fostered enticement and attachment to Maya. || 14 ||

How rare is that person who listens to the Word of the Guru's Shabad. He created the creation, and watches over it; the *Hukam* of His command is over all. He formed the planets, solar systems and nether regions, and brought what was hidden to manifestation. || 15 ||

No one knows His limits. This understanding comes from the perfect Guru. Those who are attuned to the Truth are wonderstruck; singing His glorious praises, they are filled with wonder. || 16 || 3 || 15 ||

Part XXVII

Section 67

Dharma refers to the divine law which a Sikh must follow. Sections 1-66 have illustrated the rules which constitute the Sikh law.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ

Commentary:

Sikhs are required to follow the Sikh law. Defaulters will be punished by both the earthly and heavenly judges.

Section 68

Gyan refers to the firm belief in God who personally handed this law book to Guru Nanak

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ

Commentary:

God is our sole parent. We must believe in His unlimited powers and in his inexhaustible treasures.

Section 69

All gods, prophets, avatars, suns, moons, waters, gasses, processes of procreation are God's witnesses

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ ਕੇਤੀਆ ਕਰਮ
ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਸੂ ਉਪਦੇਸ ॥ ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ
ਵੇਸ ॥ ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ ਕੇਤੀਆ
ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥ ੩੫ ॥

Commentary:

All prophets who descended into this world to save it from destruction, and all essential energies who sustain this world are God's witnesses. They are to be revered and not to be worshipped.

Codification of legal sections:

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ section 67

ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥ section 68.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥ ਕੇਤੀਆ ਕਰਮ
ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥ ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥ ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ
ਵੇਸ ॥ ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥ ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥ ਕੇਤੀਆ
ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥ ੩੫ ॥ section 69

Case Law and Illustrations

1. Guru Arjan on variety of creation, Sukhmani, page 275, Ashtpadi 10

ਸਲੋਕੁ ॥ ਉਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥ ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਰਚੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ
॥ ੧ ॥ ਅਸਟਪਦੀ ॥ ਕਈ ਕੋਟਿ ਹੋਏ ਪੂਜਾਰੀ ॥ ਕਈ ਕੋਟਿ ਆਚਾਰ ਬਿਉਹਾਰੀ ॥ ਕਈ ਕੋਟਿ ਭਏ ਤੀਰਥ ਵਾਸੀ
॥ ਕਈ ਕੋਟਿ ਬਨ ਭ੍ਰਮਹਿ ਉਦਾਸੀ ॥ ਕਈ ਕੋਟਿ ਬੇਦ ਕੇ ਸ੍ਰੋਤੇ ॥ ਕਈ ਕੋਟਿ ਤਪੀਸੁਰ ਹੋਤੇ ॥ ਕਈ ਕੋਟਿ ਆਤਮ
ਵਿਗਨੁ ਧਾਰਹਿ ॥ ਕਈ ਕੋਟਿ ਕਬਿ ਕਾਬਿ ਬੀਚਾਰਹਿ ॥ ਕਈ ਕੋਟਿ ਨਵਤਨ ਨਾਮ ਧਿਆਵਹਿ ॥ ਨਾਨਕ ਕਰਤੇ ਕਾ
ਅੰਤੁ ਨ ਪਾਵਹਿ ॥ ੧ ॥ ਕਈ ਕੋਟਿ ਭਏ ਅਭਿਮਾਨੀ ॥ ਕਈ ਕੋਟਿ ਅੰਧ ਅਗਿਆਨੀ ॥ ਕਈ ਕੋਟਿ ਕਿਰਪਨ ਕਠੋਰ
॥ ਕਈ ਕੋਟਿ ਅਭਿਗ ਆਤਮ ਨਿਕੋਰ ॥ ਕਈ ਕੋਟਿ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥ ਕਈ ਕੋਟਿ ਪਰ ਦੂਖਨਾ ਕਰਹਿ ॥
ਕਈ ਕੋਟਿ ਮਾਇਆ ਸੂਮ ਮਾਹਿ ॥ ਕਈ ਕੋਟਿ ਪਰਦੇਸ ਭ੍ਰਮਾਹਿ ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥ ਨਾਨਕ
ਕਰਤੇ ਕੀ ਜਾਨੈ ਕਰਤਾ ਰਚਨਾ ॥ ੨ ॥ ਕਈ ਕੋਟਿ ਸਿਧ ਜਤੀ ਜੋਗੀ ॥ ਕਈ ਕੋਟਿ ਰਾਜੇ ਰਸ ਭੋਗੀ ॥ ਕਈ ਕੋਟਿ
ਪੰਖੀ ਸਰਪ ਉਪਾਏ ॥ ਕਈ ਕੋਟਿ ਪਾਥਰ ਬਿਰਖ ਨਿਪਜਾਏ ॥ ਕਈ ਕੋਟਿ ਪਵਣ ਪਾਣੀ ਬੈਸੰਤਰ ॥ ਕਈ ਕੋਟਿ ਦੇਸ
ਭੂ ਮੰਡਲ ॥ ਕਈ ਕੋਟਿ ਸਸੀਅਰ ਸੂਰ ਨਖਤੁ ॥ ਕਈ ਕੋਟਿ ਦੇਵ ਦਾਨਵ ਇੰਦ੍ਰ ਸਿਰਿ ਛਤ੍ਰ ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਅਪਨੈ
ਸੂਤਿ ਧਾਰੈ ॥ ਨਾਨਕ ਜਿਸੁ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਤਿਸੁ ਨਿਸਤਾਰੈ ॥ ੩ ॥ ਕਈ ਕੋਟਿ ਰਾਜਸ ਤਾਮਸ ਸਾਤਕ ॥ ਕਈ ਕੋਟਿ
ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਅਰੁ ਸਾਸਤ ॥ ਕਈ ਕੋਟਿ ਕੀਏ ਰਤਨ ਸਮੁਦ ॥ ਕਈ ਕੋਟਿ ਨਾਨਾ ਪ੍ਰਕਾਰ ਜੰਤ ॥ ਕਈ ਕੋਟਿ
ਕੀਏ ਚਿਰ ਜੀਵੇ ॥ ਕਈ ਕੋਟਿ ਗਿਰੀ ਮੇਰ ਸੁਵਰਨ ਬੀਵੇ ॥ ਕਈ ਕੋਟਿ ਜਖੁ ਕਿੰਨਰ ਪਿਸਾਚ ॥ ਕਈ ਕੋਟਿ ਭੂਤ ਪ੍ਰੇਤ
ਸੂਕਰ ਮ੍ਰਿਗਾਚ ॥ ਸਭ ਤੇ ਨੇਰੈ ਸਭਹੁ ਤੇ ਦੂਰਿ ॥ ਨਾਨਕ ਆਪਿ ਅਲਿਪਤੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥ ੪ ॥ ਕਈ ਕੋਟਿ
ਪਾਤਾਲ ਕੇ ਵਾਸੀ ॥ ਕਈ ਕੋਟਿ ਨਰਕ ਸੁਰਗ ਨਿਵਾਸੀ ॥ ਕਈ ਕੋਟਿ ਜਨਮਹਿ ਜੀਵਹਿ ਮਰਹਿ ॥ ਕਈ ਕੋਟਿ ਬਹੁ
ਜੋਨੀ ਫਿਰਹਿ ॥ ਕਈ ਕੋਟਿ ਬੈਠਤ ਹੀ ਖਾਹਿ ॥ ਕਈ ਕੋਟਿ ਘਾਲਹਿ ਬਕਿ ਪਾਹਿ ॥ ਕਈ ਕੋਟਿ ਕੀਏ ਧਨਵੰਤ ॥ ਕਈ
ਕੋਟਿ ਮਾਇਆ ਮਹਿ ਚਿੰਤ ॥ ਜਹ ਜਹ ਭਾਣਾ ਤਹ ਤਹ ਰਾਖੇ ॥ ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਕੈ ਹਾਥੈ ॥ ੫ ॥ ਕਈ ਕੋਟਿ
ਭਏ ਬੈਰਾਗੀ ॥ ਰਾਮ ਨਾਮ ਸੰਗਿ ਤਿਨਿ ਲਿਵ ਲਾਗੀ ॥ ਕਈ ਕੋਟਿ ਪ੍ਰਭ ਕਉ ਖੋਜੰਤੇ ॥ ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ਲਹੰਤੇ
॥ ਕਈ ਕੋਟਿ ਦਰਸਨ ਪ੍ਰਭ ਪਿਆਸ ॥ ਤਿਨ ਕਉ ਮਿਲਿਓ ਪ੍ਰਭੁ ਅਬਿਨਾਸ ॥ ਕਈ ਕੋਟਿ ਮਾਗਹਿ ਸਤਸੰਗੁ ॥
ਪਾਰਬ੍ਰਹਮ ਤਿਨ ਲਾਗਾ ਰੰਗੁ ॥ ਜਿਨ ਕਉ ਹੋਏ ਆਪਿ ਸੁਪ੍ਰਸੰਨ ॥ ਨਾਨਕ ਤੇ ਜਨ ਸਦਾ ਧਨਿ ਧੰਨਿ ॥ ੬ ॥ ਕਈ ਕੋਟਿ
ਖਾਣੀ ਅਰੁ ਖੰਡ ॥ ਕਈ ਕੋਟਿ ਅਕਾਸ ਬ੍ਰਹਮੰਡ ॥ ਕਈ ਕੋਟਿ ਹੋਏ ਅਵਤਾਰ ॥ ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ ॥ ਕਈ
ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥ ਕਈ ਕੋਟਿ ਕੀਨੋ ਬਹੁ ਭਾਤਿ ॥ ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ
ਸਮਾਤਿ ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ ॥ ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੋਇ ॥ ੭ ॥ ਕਈ ਕੋਟਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਦਾਸ ॥
ਤਿਨ ਹੋਵਤ ਆਤਮ ਪਰਗਾਸ ॥ ਕਈ ਕੋਟਿ ਤਤ ਕੇ ਬੋਤੇ ॥ ਸਦਾ ਨਿਹਾਰਹਿ ਏਕੋ ਨੇਤ੍ਰੇ ॥ ਕਈ ਕੋਟਿ ਨਾਮ ਰਸੁ
ਪੀਵਹਿ ॥ ਅਮਰ ਭਏ ਸਦ ਸਦ ਹੀ ਜੀਵਹਿ ॥ ਕਈ ਕੋਟਿ ਨਾਮ ਗੁਨ ਗਾਵਹਿ ॥ ਆਤਮ ਰਸਿ ਸੁਖਿ ਸਹਜਿ
ਸਮਾਵਹਿ ॥ ਅਪੁਨੇ ਜਨ ਕਉ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੇ ॥ ਨਾਨਕ ਓਇ ਪਰਮੇਸੁਰ ਕੇ ਪਿਆਰੇ ॥ ੮ ॥ ੧੦ ॥

SLOAK: Many people praise the Waheguru. He has no end or limitation. God created the creation, with its many ways and various species. || 1 ||

ASHTAPADI: Many millions are His devotees. Many millions perform religious rituals and worldly duties. Many millions become dwellers at sacred shrines of pilgrimage. Many millions wander as renunciates in the wilderness. Many millions listen to the Vedas. Many millions become austere penitents. Many millions enshrine meditation

within their souls. Many millions of poets contemplate Him through poetry. Many millions meditate on His eternally new Nam. None can find the limits of the Creator. || 1 ||

Many millions become self-centered. Many millions are blinded by ignorance. Many millions are stone-hearted misers. Many millions are heartless, with dry, withered souls. Many millions steal the wealth of others. Many millions slander others. Many millions struggle in Maya. Many millions wander in foreign lands. Whatever God attaches them to — with that they are engaged. The Creator alone knows the workings of His creation. || 2 ||

Many millions are Siddhas, celibates and Yogis. Many millions are kings, enjoying worldly pleasures. Many millions of birds and snakes have been created. Many millions of stones and trees have been produced. Many millions are the winds, waters and fires. Many millions are the countries and realms of the world. Many millions are the moons, suns and stars. Many millions are the demi-gods, demons and Indras, under their regal canopies. He has strung the entire creation upon His thread. He emancipates those with whom He is pleased. || 3 ||

Many millions abide in heated activity, slothful darkness and peaceful light. Many millions are the Vedas, Puraanas, Simritees and Shastras. Many millions are the pearls of the oceans. Many millions are the beings of so many descriptions. Many millions are made long-lived. Many millions of hills and mountains have been made of gold. Many millions are the Yakhshas — the servants of the god of wealth, the Kinnars — the gods of celestial music, and the evil spirits of the Pisaach. Many millions are the evil nature-spirits, ghosts, pigs and tigers. He is near to all, and yet far from all; He Himself remains distinct, while yet pervading all. || 4 ||

Many millions inhabit the nether regions. Many millions dwell in heaven and hell. Many millions are born, live and die. Many millions are reincarnated, over and over again. Many millions eat while sitting at ease. Many millions are exhausted by their labours. Many millions are created wealthy. Many millions are anxiously involved in Maya. Wherever He wills, there He keeps us. Everything is in the hands of God. || 5 ||

Many millions become Bairaagees, who renounce the world. They have attached themselves to the Waheguru's Name. Many millions are searching for God. Within their souls, they find the Supreme Waheguru God. Many millions thirst for the blessing of God's *darshan* (sight). They meet with God, the eternal. Many millions pray for the society of the Saints. They are imbued with the love of the Supreme Waheguru God. Those with whom He Himself is pleased, are blessed, forever blessed. || 6 ||

Many millions are the fields of creation and the galaxies. Many millions are the etheric skies and the solar systems. Many millions are the divine incarnations. In so many ways, He has unfolded Himself. So many times, He has expanded His expansion. Forever and ever, He is the One, the One Universal Creator. Many millions are created in various forms. From God they emanate, and into God they merge once again. His limits are not known to anyone. Of Himself, and by Himself, God exists. || 7 ||

Many millions are the servants of the Supreme Waheguru God. Their souls are enlightened. Many millions know the essence of reality. Their eyes gaze forever on the one alone. Many millions drink in the essence of the Naam. They become immortal; they live forever and ever. Many millions sing the glorious praises of the Naam. They are absorbed in intuitive peace and pleasure. He remembers His servants with each and every breath. They are the beloveds of the transcendent Waheguru God. || 8 || 10 ||

Part XXVIII

Section 70

Sikhs must live a truthful life. *Saram* refers to human efforts and dignity of labour. It is the truthful living which brings oneself nearer to God.

ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ

Commentary:

After learning the law and developing an unfaltering belief in God, Sikhs must look after their families. They must work with utmost honesty. They must be loyal to their employers and customers. They must produce goods and services of truth.

Codification of legal sections:

Section 70

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥ ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥ ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥ ੩੬ ॥

Case Law and Illustrations

1. Guru Hargobind and saint Samrath Das of Maharashtra

In 1634 the Guru met Samrath Ram Das, a saint from Maharashtra at Srinagar (Garhwal). The saint was surprised to see all the pomp and show of the Guru, his wearing of two swords, his personal army of soldiers and stable of 800 horses.

He asked the Guru, "I hear you are the successor of Guru Nanak. Guru Nanak renounced the world, while you wear swords, keep horses and an army, and people call you 'the True King', what kind of Sadhu are you?"

Guru Hargobind replied, "Saintliness within, worldliness without; arms are for poor man's protection and enemy's destruction; Nanak gave up the world and he (Guru Hargobind) gave up the worldliness"

2. Guru Hargobind and Shah Daula of Gujarat

On his return from Garhwal, the Guru had another encounter with Shah Daula at Gujarat. Shah Daula asked the Guru,

"How can a Hindu be a fakir?

How can you be religious man, when you have a wife and children, and possess worldly wealth?"

The Guru replied,

"A wife is her man's conscience,
His children continue his memory,
and wealth gives him his sustenance.
As for a fakir, he is neither a
Hindu nor a Musalman."

Part XXIX

Section 71

Sikhs must believe that all divine blessings come with God's grace. He is omnipotent, omnipresent and omniscient.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ
ਭਰਪੂਰ ॥ ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥ ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ
ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥

Commentary:

Though destiny is controlled by God, but Sikhs work through on their own to build their own destiny. God has given freedom to humans to sort out their own lives. It is the judgment of the *karmas* which rests with God alone.

Section 72

Sikhs must believe that God's personal mansion is called 'Sach Khand', the whereabouts of which only He himself knows. It is from there that He looks after the working of the world.

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥ ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ
ਅੰਤ ॥ ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ
ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ

Commentary:

For Sikhs, God is both 'Nirgun' and 'Sargun', absolute and manifest. In His 'Nirgun' state He lives in 'Sach Khand' and in His 'Sargun' state He lives in His creation. The description of the forecourt of 'Sach Khand' is given in pauri 27.

Codification of legal sections:

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥ ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ
ਭਰਪੂਰ ॥ ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥ ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥ ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥ ਜਿਨ
ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥ ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ ॥ section 71

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥ ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ
ਅੰਤ ॥ ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥ ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥ ਨਾਨਕ
ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ ॥ ੩੭ ॥ section 72

Case Law and Illustrations

1. Guru Arjan and Sachkhand, raga Maj, page 100, shabad 18, pada no. 4

ਸਚ ਘਰਿ ਬੈਸਿ ਰਹੇ ਗੁਣ ਗਾਏ ਨਾਨਕ ਬਿਨਸੇ ਕੂਰਾ ਜੀਉ ॥

Waheguru resides in His own Sachkhand and by singing His praises (meditating on His name) falsehood vanishes

2. Kabir and Bakhshish (Karam), sloak 32, page no. 1366

ਕਰਮ ਕਰੀਮ ਜੁ ਕਰਿ ਰਹੇ ਮੇਟਿ ਨ ਸਾਕੈ ਕੋਇ ॥ ੩੨ ॥

No one can erase the Grace of the merciful God. || 32 ||

3. Guru Arjan and Bakhish (Grace)

ਜੋ ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ ਸੁਆਮੀ ਤਿਨ੍ਹ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਾਸਾ ॥ ਤੇਰੀ ਬਖਸ਼ ਨ ਮੇਟੈ ਕੋਈ ਸਤਿਗੁਰ ਕਾ ਦਿਲਾਸਾ ॥ ੨ ॥

Those who are attuned to your love, O my Master, are released from the pains of birth and death. No one can erase your Grace; the true Guru has given me this assurance. || 2 ||

Part XXX

Section 73

Sikhs must believe that to make an enviable golden ornament, a goldsmith needs

- a. A place to work (shop), ਜਤੁ ਪਾਹਾਰਾ
- b. Skill for using gold smithy, ਧੀਰਜੁ ਸੁਨਿਆਰੁ
- c. An anvil, ਅਹਰਣਿ ਮਤਿ
- d. Special tools, ਵੇਦੁ ਹਥੀਆਰੁ
- e. Air pump, ਭਉ ਖਲਾ
- f. A furnace, and, ਅਗਨਿ ਤਪ ਤਾਉ
- g. A pot filled with water, ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ

Similarly to be a true Sikh, a person needs

- a. control on his/her passions, ਜਤੁ ਪਾਹਾਰਾ
- b. compassion and patience of temperament, ਧੀਰਜੁ ਸੁਨਿਆਰੁ
- c. knowledge of Gurbani, ਅਹਰਣਿ ਮਤਿ,
- d. belief in Waheguru and His word, ਵੇਦੁ ਹਥੀਆਰੁ
- e. training in leading a religious and truthful life, ਭਉ ਖਲਾ
- f. knowledge of modes of meditation, ਅਗਨਿ ਤਪ ਤਾਉ
- g. a mind filled with love for all, ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ

Commentary:

To have an audience with God, a Sikh has to purify himself/herself. Cleansing, controlling and training of mind are an absolute necessity. The meditation done with a wandering mind is not acceptable. Meditation should also be complemented with truthful living. A unison of meditation and truthful living make good karmas, which then pave the way of God realization.

Codification of legal sections:

Section 73

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥ ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ ॥ ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ ॥
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ ॥ ੩੮ ॥

Case Law and Illustrations

1. Guru Amardas and treasures of mind, raga Wadhans, page 569, chhant 3, pada 3

ਮਨ ਮੇਰਿਆ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ ॥

O my mind, the treasure is deep within you; do not search for it on the outside.

2. Guru Ramdas and the mind, raga Gaund, page 860, shabad 2, pada 3

ਮਨ ਮੇਰੇ ਅਪਨਾ ਹਰਿ ਸੇਵਿ ਦਿਨੁ ਰਾਤੀ ਜੋ ਤੁਧੁ ਉਪਕਰੈ ਦੂਖਿ ਸੁਖਾਸਾ ॥ ੩ ॥

O my mind, serve your Waheguru, day and night; He shall help you in both good and bad times ॥ 3 ॥

3. Guru Arjan and the mind, raga Sri, page 79, Chhant no. 2 pada 1.

ਮਨ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਵਹਿ ਚਰਣ ਕਮਲ ਚਿਤੁ ਲਾਏ ॥

You shall obtain fruits of your mind's desires, by focusing your consciousness on the Waheguru's lotus feet

4. Guru Tegh Bahadur and the mind, Sloak 1, page 1426

ਗੁਨ ਗੋਬਿੰਦ ਗਾਇਓ ਨਹੀ ਜਨਮੁ ਅਕਾਰਥ ਕੀਨੁ ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਜਿਹ ਬਿਧਿ ਜਲ ਕਉ ਮੀਨੁ ॥ ੧ ॥

If you do not sing the praises of the Waheguru, your life is rendered useless. Meditate and vibrate upon the name of Waheguru; immerse your mind in Him, like the fish in the water. ॥ 1 ॥

5. Guru Gobind Singh and the mind, Paras Nath Avtar, verse 159

The Guru writes, “in spite of all conquests a person was still not invincible for he had not conquered his mind”.

ਜਿਹੜਾ ਮਨ ਸਾਰੇ ਦੇਸਾਂ ਨੂੰ ਜਿਤਦਾ ਹੈ, ਉਹ ਮਨ ਹੇ ਰਾਜਨ! ਤੇਰੇ ਹਥ ਵਸ ਨਹੀਂ ਆਇਆ

Part XXXI

Section 74

Sikhs must believe that their *karmas* are being continuously watched by the heavenly judge (Dharamraj)

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥

Commentary:

When a human is born, the clock of his/her karmas start ticking. Both good and bad karmas are recorded. Some karmas are settled during the space of present life, while unconsumed karmas go to the next life. This process goes on until all karmas are consumed.

Section 75

Sikhs must believe that everyone is personally responsible for his/her actions. Good karmas are rewarded and bad karmas are punished.

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ

Commentary:

Though there are linkages of karmas of one person with another person, and karmas of a person can affect the karmas of another person, yet the basic theory is that, initially, one is responsible of his or her own karmas.

Codification of legal sections:

ਸਲੋਕੁ ॥ ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ ॥
ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥ section 74
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ
ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥ ੧ ॥ section 75

Punishment for the religious wrongs

If any of the Divine laws, as mentioned above, are broken then the wrong-doer is punished according to the Eternal rules. The punishment can vary from a minor and short lived grief to a major disaster and an unbearable pain. The punishment may include any or a combination of the following:

- i. Health problems – death, illness, diseases, disorder and deformity
- ii. Social problems – defamation, loss of social status, social boycott, loss of good friendship, imprisonment.
- iii. Employment/business problems – financial losses, unemployment/ redundancy, bankruptcy, loss of business contracts, fall in the business turnover and earnings, unsuccessful legal cases, demotion in service.
- iv. Family problems – family feuds, separation, divorce, children problems (drugs, examination failures, disobedience), betrayal, unfaithfulness, non-compatible behaviours.
- v. Psychological problems – mind's unrest, dissatisfaction, mental pain, stress
- vi. Faith (religion) problems – loss of faith, loss of belief

In Islamic law there are also pecuniary and physical punishments, like stoning to death, chopping of hands etc. No such punishments are there in the Sikh law. For such punishments Sikhs are governed by the State's criminal and civil laws, in which they live.

There are a large number of hymns in Guru Granth Sahib which expand upon, comment and explain the Sikh law as enumerated above.

BOOK 2
Gurbani and the Sikh Law

Part I

A Few Selected Opening (Sriraga) Compositions and the making of the Sikh Law

In the first raga chapter titled 'Sriraga' there are three very important compositions, which form the making of the Sikh law. Two of these compositions are of Guru Nanak and one of Guru Arjan.

The first composition is a shabad, composition no. 7 page 17 which prescribes four important rules of living a truth ful life.

The second and third compositions are ashtpadis.

The ashtpadi no. 11 of Guru Nanak, pages 59-60, illustrates the concept of true love, and ashtpadi no. 1 (cumulative total 26) of Guru Arjan, pages 70 -71, gives rules of obtaining happiness and comfort in the midst of grave calamities and grief.

The Shabad Mehla 1

The literal translation of the shabad is as follows:

Sri Rag Mehla 1:

The FOOD:

The belief in Waheguru's name turns all foods to sweetness. The hearing of Waheguru's name transforms foods to crispy salty flavours. The reciting of Waheguru's name converts foods to melting spicy aroma. The cuisine so cooked is always the best in the world. It is cooked with the heat of Nad. In fact all thirty-six kinds of food are different forms of true love of Waheguru. They are tasted only by those who are blessed by his grace. || 1 || **Do not eat food which is detrimental to health.**

Eating it, the body is ruined, and wickedness and corruption enter into the mind.

|| 1 || Rahau ||

The CLOTHING

My mind is imbued with Waheguru's love; it is dyed with a deep crimson colour. Truth and charity are my white clothes. The blackness of sin is erased by my wearing

of blue clothes, and meditation on Waheguru's lotus feet is my robe of honour. Contentment is my waist-belt and Waheguru's Name is my wealth and secret of my youth. || 2 || **Do not wear those clothes which are uncomfortable. The pleasure of their wearing damages the body contours. Wearing them, the body is ruined, and wickedness and corruption enter into the mind.** || 1 || **Rahau** ||

THE CHOICE OF THE PATH OF LIFE AND FRIENDS

The understanding of the right way which leads to Waheguru is of utmost importance. The wisdom and understanding of shabad are horses, saddles and bags of gold. The pursuit of virtue is the bow and arrow, quiver, sword and scabbard. To be distinguished with honour is drum and banner. Waheguru's blessing is social status. || 3 || **Do not choose the wrong path and selfish companions. The pleasure of their company is false. Walking on ill-defined path with a bad company, with whatever weapons you have, the life is ruined and defeated, and wickedness and corruption enter into the mind.** || 1 || **Rahau** ||

The TRESPASSING OTHER PEOPLE'S PROPERTY

The Nam, the Name of Waheguru, is the real pleasure of all homes, mansions and palaces. His grace is the glory of all families. His will and laws are eternal. To say anything else is far beyond anyone's reach. The true King (Waheguru) does not seek advice from anyone else in His decisions. || 4 || **The pleasure of trespassing in other people's house is temporary and false. By sleeping therein, and abandoning one's own home, the body is ruined, and wickedness and corruption enter into the mind.** || 1 || **Rahau** || 4 || 7 ||

The Ashtpadi Mehla 1 — True Love

“O mind, how can you be saved without love? Waheguru fills with love hearts of true devotees. They are blessed with unlimited treasure of devotion. || 1 || **Rahau** ||

The relationship of the lover with the beloved, highlighted in this Ashtpadi, is illustrated as follow:

Stanza no.	The lover	The beloved	The sacrifice
1	Lotus flower	Water	Tossed about by waves, it still blossoms with love.
2	Fish	Water	Without water, she cannot live, even for an instant.
3	Chatrik (song bird)	First drop of rain	The pools are overflowing with water, but she longs for the first drop of rain water without which she will surely die.
4	Water	Milk	The water, added to the milk, itself bears the heat, and prevents the milk from burning.
5	Chakvee (duck)	Sun	She does not sleep, for an instant, the sun is so far away, but she thinks that it is near. She wants to hug it

True love is a bridge between Waheguru and humans

The Ashtpadi Mehla 5 — Calamities and the Naam

Siri Raga Mehla 5

When you are confronted with terrible hardships, and no one offers you any support, when your friends turn into enemies, and even your relatives have deserted you, and when all support has given way, and all hope has been lost—if you then come to remember the Supreme Master, even the hot wind shall not touch you. || 1 ||

Our Waheguru and Master is the power of the powerless. He does not come or go; He is Eternal and permanent. Through the Word of the Guru's shabad, He is known as True.
~~|| 1 ||~~ Rahau ||

If you are weakened by the pains of hunger and poverty, with no money in your pockets, and no one will give you any comfort, and no one will satisfy your hopes and desires, and none of your works is accomplished—if you then come to remember the Supreme Master, you shall obtain the eternal kingdom. || 2 ||

When you are confronted by great and excessive anxiety, and diseases of the body; when you are wrapped up in the deep attachments of household and family, sometimes

feeling joy, and then other times sorrow; when you are wandering around in all four directions, and you cannot sit or sleep even for a moment—if you come to remember the Supreme Master, then your body and mind shall be cooled and soothed. || 3 ||

When you are under the power of lust, anger, attachment and greed; if you have committed the four great sins (*drinking alcohol, stealing gold, rape and killing of Brahmin and cow*) and other mistakes; even if you are a murderous fiend who has never taken the time to listen to sacred books, hymns and poetry—if you then come to remember the Supreme Master, repent and contemplate on Him even for a moment, you shall be saved. || 4 ||

People may recite by heart the Shastras, the Simritees and the four Vedas; they may be ascetics, great, self-disciplined Yogis; they may visit sacred shrines of pilgrimage and perform the six ceremonial rituals (*teaching and learning; performing yagna and asking others to perform a yagna; and giving and taking donations*) over and over again, performing worship services and ritual bathings. Even so, if they have not embraced love for the Supreme Master, then they shall surely go to hell. || 5 ||

You may possess empires, vast estates, authority over others, and the enjoyment of myriads of pleasures; you may have delightful and beautiful gardens, and issue unquestioned commands; you may have enjoyments and entertainments of all sorts and kinds, and continue to enjoy exciting pleasures—and yet, if you do not come to remember the Supreme Master, you shall be reincarnated as a snake. || 6 ||

You may possess vast riches, maintain virtuous conduct, have a spotless reputation and observe religious customs; you may have the loving affections of mother, father, children, relations and friends; you may have armies well-equipped with weapons, and all may salute you with respect; but still, if you do not come to remember the Supreme Master, then you shall be taken and consigned to the most hideous hell || 7 ||

You may have a body free of disease and deformity, and have no worries or grief at all; you may be unmindful of death, and night and day revel in pleasures; you may take everything as your own, and have no fear in your mind at all; but still, if you do not come to remember the Supreme Master, you shall fall under the power of the messenger of death. || 8 ||

The Supreme Master showers His mercy, and we find the Sadh Sangat, the company of the holy. The more time we spend there, the more we come to love Waheguru. He is the Master of both worlds; there is no other place of rest. When the Guru is pleased and satisfied, the true Name is obtained. || 9 || 1 || 26 ||

Part II

Raga Chapters and the Sikh Law

To supplement the law enshrined in Jap (Ji) there are numerous shabads in Guru Granth Sahib which illustrate human acts and their results (rewards and/or punishment) as a commentary on the Sikh Law.

A few selected examples from each of the 31 ragas are given hereunder:

Sri Raga Mehla 1, page 19, shabad 14

Reference	Action/ or failure to act	Results
<i>Pada 2</i>	<i>Those who have forgotten Waheguru's name</i> ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ....	<i>They (live) and die in (apparent or hidden) hardship.</i> ਧੁਬਿਧਾ ਲਾਗੇ ਪਚਿ ਮੁਏ.....
<i>Pada3</i>	<i>Those who live a truthful living</i> ਸਾਚੀ ਕਾਰੈ.....	<i>They realise Waheguru, achieve wisdom, and are spared from the pain of transmigration.</i> ਸਚੁ ਮਿਲੈ ਗੁਰਮਤਿ ਪਲੈ ਪਾਇ ਸੋ ਨਰ ਜੰਮੈ ਨਾ ਮਰੈ ਨਾ ਆਵੈ ਨਾ ਜਾਇ

Shabad 76, page 44 (Lukh khushian.....)

Reference	Action/ or failure to act	Results
<i>Pada 3</i>	<i>Those who make the name of Waheguru as their support.</i> ਜਿਸੁ ਹਰਿ ਕਾ ਨਾਮੁ ਅਦਾਰ.....	<i>They are not touched by misery and sorrows</i> ਦੁਖ ਸੰਤਾਪੁ ਨ ਲਗਈ
<i>Pada 4</i>	<i>Those who make effort (sincere) to find Waheguru</i> ਜਿਨਿ ਪੂਰਾ ਗੁਰੁ ਲਭਾ	<i>They get Waheguru's support</i> ਢੋਈ ਤਿਸ ਹੀ ਨੋ ਮਿਲੈ..

Reference	Action/ or failure to act	Results
Pada 2	Those who have taken the name of Waheguru, with them, as their traveller cheque ਮੇਰਾ ਪ੍ਰਾਣ ਸਖਾਈ ਸਦਾ ਨਾਲਿ ਚਲੈ...	Waheguru then walks with them as their body guard. ਮੈ ਹਰਿ ਹਰਿ ਖਰਚੁ ਲਇਆ ਬੰਨਿ ਪਲੈ....

Reference	Action/ or failure to act	Results
Pada 1	Those who read and understand the inherent meaning of the Shabad, and those who sing the glories of Waheguru in satsangat ਹਰਿਗੁਣ ਪੜੀਐ ਹਰਿ ਗੁਣ ਗੁਣੀਐ॥ ਹਰਿ ਹਰਿ ਨਾਮ ਕਥਾ ਨਿਤ ਸੁਣੀਐ॥ ਮਿਲਿ ਸਤਸੰਗਤ ਹਰਿਗੁਣ ਗਾਏ	They, despite having no swimming skills, will be able to swim across (with Waheguru's grace) the ocean of life. ਜਗੁ ਭਉਜਲੁ ਦੁਤਰ ਤਰੀਐ ਜੀਉ

Reference	Action/ or failure to act	Results
Rahau 1	Those who invite Waheguru in their heart and offer him the best seat therein ਬਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ	Waheguru resolves all their affairs. ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ.....

Reference	Action/ or failure to act	Results
Pada 1	(This life has been given to us for a purpose) If you waste night time in sleep, and day time in eating.... ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ	Then, in fact, you are wasting your precious life (for life's goals are much higher than that....) ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੇ ਜਾਇ

Raga Asa Ghar 7 Mehla 5, shabad 93, page 394
Raga no. 4

Reference	Action/ or failure to act	Results
Rahau 1	Those who meditate on the name of Waheguru ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ....	They get salvation not only for themselves but also for their companions and friends ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਈ.....

Asa Mehla 1, shabad 21, page 355

Reference	Action/ or failure to act	Results
Rahau 1	Those who ponder (and talk about) on the true name of Waheguru ਸਾਚੁ ਨਾਮੁ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰ	They are honoured in His court ਗੁਰਮੁਖਿ ਸਾਚੇ ਸਾਚੈ ਦਰਬਾਰਿ

Raga Gujri Mehla 5, shabad 4, page 496
Raga no. 5

Reference	Action/ or failure to act	Results
Pada 1	One must meditate, every instant, on the name of Waheguru ਸੋ ਹਰਿ ਹਰਿ ਤੁਮ ਸਦ ਹੀ ਜਾਪਹੁ,....	Whose meditation destroys all sins ਜਿਸੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ.....

Reference	Action/ or failure to act	Results
<i>Pada 2</i>	<i>If one loves (joins) the company of the holy....</i> ਸੰਤਸੰਗ ਤੇਰੀ ਪ੍ਰੀਤਿ	<i>Waheguru will be very kind to him/her</i> ਸਤਿਗੁਰੁ ਤੁਮ ਕਉ ਹੋਇ ਦਇਆਲਾ

Devghandhari Mehla 4, shabad 4, page 528
Raga no. 6

Reference	Action/ or failure to act	Results
<i>Pada 2</i>	Whoever comes to Waheguru's sanctuary (with truthful heart) ਜੋ ਆਵਤ ਸਰਣਿ ਠਾਕੁਰ ਪ੍ਰਭੁ ਤੁਮਰੀ	He saves them by his merciful Grace. ਤਿਸੁ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰਿ

Raga Bihagra chhant Mehla 4, chhant no 1 , page 538
Raga no. 7

Reference	Action/ or failure to act	Results
<i>Pada 3</i>	Worship Waheguru in adoration forever, O my soul... ਗੁਰਮੁਖਿ ਸਦਾ ਅਰਾਧਿ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁਤੀਏ	and you shall obtain the fruits of your mind's desires. ਮਨ ਚਿੰਦਿਅਤਾ ਫਲੁ ਪਾਵੈ ਰਾਮ

Raga Wadhans Mehla 1, shabad no 1 , page 557
Raga no. 8

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	Those who are dyed with the colour of Waheguru ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੈ	<i>They find happiness and comfort everywhere|| 1 || ...</i> ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ ॥ ੧

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	Those who are dyed with the colour of Waheguru ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੈ	<i>They find happiness and comfort everywhere|| 1 || ...</i> ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ ॥ ੧

Reference	Action/ or failure to act	Results
<i>Pada 4</i>	Those who submit themselves to Waheguru ਨਾਨਕ ਕਉ ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਓ	Their miseries are destroyed (and all affairs resolved) ਸਗਲੇ ਦੁਖ ਬਿਨਾਸੇ

Reference	Action/ or failure to act	Results
<i>Pada 4</i>	Those who submit themselves to Waheguru ਨਾਨਕ ਕਉ ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਓ	Their miseries are destroyed (and all affairs resolved) ਸਗਲੇ ਦੁਖ ਬਿਨਾਸੇ

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	Those who serve Waheguru night and day.. ਅਨਦਿਨੁ ਸਾਹਿਬੁ ਸੇਵੀਐ	He/she shall be saved (from all calamities) and help cross over the world ocean. ਅੰਤਿ ਛਡਾਏ ਸੋਇ ॥ ਸੁਣਿ ਸੁਣਿ ਮੇਰੀ ਕਾਮਣੀ ਪਾਰਿ ਉਤਾਰਾ ਹੋਇ ॥

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	Those persons who forget 'Shabad'. ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ ॥	They cry out in pain, like a patient suffering from a chronic disease ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ

Reference	Action/ or failure to act	Results
<i>Pada 3</i>	Those who obtain the blessed vision of Gursikshs (the holy people) (and move in their company) ਦਰਸਨੁ ਸਾਧ ਮਿਲਿਓ ਵਡਭਾਗੀ	The stains of their sins are removed ਸਭਿ ਕਿਲਬਿਖ ਗਏ ਗਵਾਝਾ

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	Those who eradicate self-conceit; such is the law written on their foreheads. ਆਪੁ ਗਵਾਇਆ..... ਜੈ ਧਨ ਭਾਗ ਮਥਾਏ ॥	..... They alone find their beloved ਲਾਲਨੁ ਤੈ ਪਾਇਆ

Reference	Action/ or failure to act	Results
<i>Pad</i>	(My) Those tongues who sing the praises of Waheguru, the ocean of virtue. ਰਸਨਾ ਗੁਣ ਗੋਪਾਲ ਨਿਧਿ ਗਾਇਣ ॥	Peace, tranquility, poise and delight well up in (my) their minds, and all sorrows run away. || 1 || ਸਾਂਤਿ ਸਹਜੁ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਸਗਲੇ ਦੁਖ ਪਲਾਇਣ

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	Those who eradicate self-conceit; such is the law written on their foreheads. ਆਪੁ ਗਵਾਇਆ..... ਜੈ ਧਨ ਭਾਗ ਮਥਾਣੇ ॥	..... They alone find their beloved.....ਲਾਲਨੁ ਤੈ ਪਾਇਆ

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	Sing the Name of Waheguru, ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ	and you shall be emancipated. Waheguru shall destroy all sins of millions upon millions of incarnations, and carry you across the terrifying world-ocean. ਨਿਸਤਾਰਾ ॥ ਕੋਟ ਕੋਟੰਤਰ ਕੇ ਪਾਪ ਸਭਿ ਖੋਵੈ ਹਰਿ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰਾ ॥ ੧ ॥

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Rahau verse</i>	In the company of the holy people, sing the praises of Waheguru. | ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਇਓ ॥	The pains of millions of incarnations shall be eradicated. || 1 || Rahau ਕੋਟਿ ਜਨਮ ਕੇ ਦੂਖ ਗਵਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Sing the Name of Waheguru, ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ	and you shall be emancipated. Waheguru shall destroy all sins of millions upon millions of incarnations, and carry you across the terrifying world-ocean. ਨਿਸਤਾਰਾ ॥ ਕੋਟਿ ਕੋਟੰਤਰ ਕੇ ਪਾਪ ਸਭਿ ਖੋਵੈ ਹਰਿ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰਾ ॥ ੧ ॥

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Rahau verse</i>	In the company of the holy people, sing the praises of Waheguru. | ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਇਓ ॥	The pains of millions of incarnations shall be eradicated. || 1 || Rahau ਕੋਟਿ ਜਨਮ ਕੇ ਦੂਖ ਗਵਾਇਓ ॥ ੧ ॥ ਰਹਾਉ ॥

Raga Suhi Mehla 5, shabad no 24 , page 741-42
Raga no. 15

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	(When) I live with your memory and vision (manifestation) ਦਰਸਨੁ ਦੇਖਿ ਜੀਵਾ ਗੁਰ ਤੇਰਾ ॥	The goal of my life and karma is perfected ਪੂਰਨ ਕਰਮੁ ਹੋਇ ਪ੍ਰਭ ਮੇਰਾ ॥

Raga Suhi Mehla 5, shabad no 56 , page 749

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	When You come to mind, I am totally in bliss. ਤੁਧੁ ਚਿਤਿ ਆਏ ਮਹਾ ਅਨੰਦਾ	One who forgets You might just as well be dead ਜਿਸੁ ਵਿਸਰਹਿ ਸੋ ਮਰਿ ਜਾਏ ॥ ਦਇਆਲੁ ਹੋਵਹਿ ਜਿਸੁ ਊਪਰਿ ਕਰਤੇ ਸੋ ਤੁਧੁ ਸਦਾ ਧਿਆਏ ॥

Raga Bilawal Mehla 5, shabad no 21 , page 806
Raga no. 16

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	(Sufferings, sins and afflictions have been dispelled.) Remembering Waheguru in meditation, (ਤਾਪ ਪਾਪ ਸੰਤਾਪ ਬਿਨਾਸੇ ॥) ਹਰਿ ਸਿਮਰਤ ...	..... (Sufferings, sins and afflictions have been dispelled.) all sinful mistakes are erased. (ਤਾਪ ਪਾਪ ਸੰਤਾਪ ਬਿਨਾਸੇ ॥ ਕਿਲਵਿਖ ਸਭਿ ਨਾਸੇ

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	Do prayers from your pure mind. (God Himself has heard the prayers of His humble devotees). ਭਗਤ ਜਨਾ ਕੀ ਬੇਨਤੀ ਸੁਣੀ ਪ੍ਰਭਿ ਆਪਿ	Waheguru dispells all diseases, and rejuvenates devotees..... He forgives all sins, and intercedes with His power. He blesses the fruits of our mind's desires; ਰੋਗ ਮਿਟਾਇ ਜੀਵਾਲਿਅਨੁ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪੁ ॥ ੧ ॥ ਦੇਖ ਹਮਾਰੇ ਬਖਸਿਅਨੁ ਅਪਣੀ ਕਲ ਧਾਰੀ ॥ ਮਨ ਬਾਂਛਤ ਫਲ ਦਿਤਿਅਨੁ ਨਾਨਕ ਬਲਿਹਾਰੀ

Raga Gaund Mehla 4, shabad no 6 , page 861
Raga no. 17

Reference	Action/ or failure to act	Results
<i>Pada 4</i>	Come, and join together, O my companions; let's sing the glorious praises of my Waheguru and follow the comforting advice of the teacher Guru.. ॥ 3 ॥ ਮਿਲੁ ਮਿਲੁ ਸਖੀ ਗੁਣ ਕਹੁ ਮੇਰੇ ਪ੍ਰਭ ਕੇ ਲੇ ਸਤਿਗੁਰ ਕੀ ਮਤਿ ਧੀਰ ॥ ੩	..... All hopes are fulfilled and peace of mind is achieved. ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਆਸ ਪੁਜਾਵਹੁ ਹਰਿ ਦਰਸਨਿ ਸਾਂਤਿ ਸਰੀਰ

Raga Gaund Mehla 5, shabad no 7 , page 864

Reference	Action/ or failure to act	Results
<i>Pada 1 & 2</i>	1. Meditate on the abstract image of Waheguru within your mind; 2. let your mind accept the Word of the Guru's Shabad, and His Mantra. 3. Enshrine the Guru's feet within your heart.	1.The teacher-Guru shows the Path to those who have gone astray. 2. He leads them to renounce others, and attaches them to devotional worship of Waheguru. 3. He obliterates the fear of birth and death.

	<p>4. Bow in humility forever before the Almighty Waheguru. 1 </p> <p>5. Let no one wander in doubt in the world. Without the teacher -Guru, no one can cross over.</p> <p> 1 Rahau </p> <p>੧. ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ ॥</p> <p>੨. ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ ॥</p> <p>੩. ਗੁਰ ਕੇ ਚਰਨ ਚਿਟੈ ਲੈ ਧਾਰਉ ॥</p> <p>੪. ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ ॥੧॥</p> <p>੫. ਮਤ ਕੋ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ ॥</p> <p>ਗੁਰ ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰਿ</p> <p>॥ ੧ ॥ ਰਹਾਉ ॥</p>	<p>੧. ਭੁਲੇ ਕਉ ਗੁਰਿ ਮਾਰਗਿ ਪਾਇਆ ॥</p> <p>੨. ਅਵਰ ਤਿਆਗਿ ਹਰਿ ਭਗਤੀ ਲਾਇਆ ॥</p> <p>੩. ਜਨਮ ਮਰਨ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਈ ॥</p>
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Raga Ramkali Mehla 5, shabad no 1 , page 882
Raga no. 18

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Rahau</i>	<p>O my mind, serve the True Guru, and be at peace. |</p> <p>ਮੇਰੇ ਮਨ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਹੋਈ ॥</p>	<p>Whatever you desire, you shall receive that reward, and you shall not be afflicted by pain any longer.</p> <p>ਜੇ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਫਿਰਿ ਦੁਖੁ ਨ ਵਿਆਪੈ ਕੋਈ ॥ ੧ ॥</p>

Raga Ramkali Mehla 5, shabad no 15 , page 887

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 3</i>	<p>One who is illuminated by Waheguru's radiance within</p> <p>ਜਾ ਕੈ ਅੰਤਰਿ ਪ੍ਰਗਟਿਓ ਆਪ ॥</p>	<p>He/she is not touched by pain and sorrow. He holds in his robe the gems and jewels. That humble being is saved, along with all his generations.</p> <p>ਤਾ ਕਉ ਨਾਹੀ ਦੁਖ ਸੰਤਾਪ ॥ ਲਾਲੁ ਰਤਨੁ ਤਿਸੁ ਪਾਲੈ ਪਰਿਆ ॥ ਸਗਲ ਕੁਟੰਬ ਓਹੁ ਜਨੁ ਲੈ ਤਰਿਆ</p>

Reference	Action/ or failure to act	Results
<i>Rahau</i>	O my mind recite the Name of Waheguru, day and night (with firm belief, utmost concentration and purity of mind) ਮੇਰੇ ਮਨ ਜਪਿ ਅਹਿਨਿਸਿ ਨਾਮੁ ਹਰੇ ॥	(Then) Millions and millions of sins and mistakes, committed through countless lifetimes, shall all be eradicated. ਕੋਟਿ ਕੋਟਿ ਦੋਖ ਬਹੁ ਕੀਨੇ ਸਭ ਪਰਹਰਿ ਪਾਸਿ ਧਰੇ

Reference	Action/ or failure to act	Results
<i>Pada 2</i>	Those who recite and meditate on the name of Waheguru. ਹਰਿ ਭਜਿ	They are victorious in this precious human life, and (millions of) their sins are sanctified. ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤ ॥ ਕੋਟਿ ਪਤਿਤ ਹੋਹਿ ਪੁਨੀਤ

Reference	Action/ or failure to act	Results
<i>Pada 3</i>	1. Remember Waheguru, O mind, and long for the sight of His presence; 2. Follow the divine Teachings ੧. ਹਰਿ ਚੇਤਿ ਰੇ ਮਨ ਮਹਲੁ ਪਾਵਣ ਹਰਿ ੨. ਗੁਰਮਤੀ	1. And He will destroy your pain and release you from the fear of birth and death;.. 2.....And you will find Waheguru ੧. ਸਭ ਦੁਖ ਭੰਜਨੁ ਰਾਇਆ ਭਉ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ ਠਾਕੁਰ ੨. ਪ੍ਰਭੁ ਪਾਇਆ

Reference	Action/ or failure to act	Results
Pada 3	<p>1. Remember Waheguru, O mind, and long for the sight of His presence;</p> <p>2. Follow the divine Teachings</p> <p>੧. ਹਰਿ ਚੇਤਿ ਰੇ ਮਨ ਮਹਲੁ ਪਾਵਣੁ ਹਰਿ</p> <p>੨. ਗੁਰਮਤੀ</p>	<p>1. And He will destroy your pain and release you from the fear of birth and death,.,</p> <p>2.....And you will find Waheguru</p> <p>੧. ਸਭ ਦੁਖ ਭੰਜਨੁ ਰਾਇਆ ਭਉ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ ਠਾਕੁਰ</p> <p>੨. ਪ੍ਰਭੁ ਪਾਇਆ</p>

Reference	Action/ or failure to act	Results
Pada 1-3	<p>Meditating on Him (through the Shabad) (with utmost devotion and belief)</p> <p>੧. ਜਾ ਕੈ ਸਿਮਰਨਿ ਮਿਟਹਿ ਧੰਧ ॥</p> <p>੨. ਜਾ ਕੈ ਸਿਮਰਨਿ ਛੂਟਹਿ ਬੰਧ ॥</p> <p>੩. ਜਾ ਕੈ ਸਿਮਰਨਿ ਮੂਰਖ ਚਤੁਰ ॥</p> <p>੪. ਜਾ ਕੈ ਸਿਮਰਨਿ ਕੁਲਹ ਉਧਰ ॥ ੧ ॥</p> <p>੫. ਜਾ ਕੈ ਸਿਮਰਨਿ ਭਉ ਦੁਖ ਹਰੈ ॥</p> <p>੬. ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਪਦਾ ਟਰੈ ॥</p> <p>੭. ਜਾ ਕੈ ਸਿਮਰਨਿ ਮੁਚਤ ਪਾਪ ॥</p> <p>੮. ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਹੀ ਸੰਤਾਪ ॥ ੨ ॥</p> <p>੯. ਜਾ ਕੈ ਸਿਮਰਨਿ ਰਿਦ ਬਿਗਾਸ ॥</p> <p>੧੦. ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਵਲਾ ਦਾਸਿ ॥</p> <p>੧੧. ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਿਧਿ ਨਿਧਾਨ ॥</p> <p>੧੨. ਜਾ ਕੈ ਸਿਮਰਨਿ ਤਰੇ ਨਿਦਾਨ ॥ ੩ ॥</p>	<p>1. conflicts are ended.</p> <p>2.one's bonds are untied.</p> <p>3. the fool becomes wise.</p> <p>4. one's ancestors are saved. 1 </p> <p>5. fear and pain are taken away.</p> <p>6. misfortune is avoided.</p> <p>7. sins are erased.</p> <p>8. agony is ended. 2 </p> <p>9. the heart blossoms forth.</p> <p>10.Maya becomes one's slave.</p> <p>11.One is blessed with the treasures of wealth.</p> <p>12. One crosses over in the end.</p> <p>ਜਾ ਕੈ ਸਿਮਰਨਿ ਮਿਟਹਿ ਧੰਧ ॥</p> <p>ਜਾ ਕੈ ਸਿਮਰਨਿ ਛੂਟਹਿ ਬੰਧ ॥</p> <p>ਜਾ ਕੈ ਸਿਮਰਨਿ ਮੂਰਖ ਚਤੁਰ ॥</p> <p>ਜਾ ਕੈ ਸਿਮਰਨਿ ਕੁਲਹ ਉਧਰ ॥ ੧ ॥</p> <p>ਜਾ ਕੈ ਸਿਮਰਨਿ ਭਉ ਦੁਖ ਹਰੈ ॥</p> <p>ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਪਦਾ ਟਰੈ ॥</p> <p>ਜਾ ਕੈ ਸਿਮਰਨਿ ਮੁਚਤ ਪਾਪ ॥</p> <p>ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਹੀ ਸੰਤਾਪ ॥ ੨ ॥</p>

		ਜਾ ਕੈ ਸਿਮਰਨਿ ਰਿਦ ਬਿਗਾਸ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਵਲਾ ਦਾਸਿ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਿਧਿ ਨਿਧਾਨ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਤਰੇ ਨਿਦਾਨ ॥ ੩ ॥
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Raga Maru Mehla 4, shabad no 3 , page 994
Raga no. 21

Reference	Action/ or failure to act	Results
<i>Pada 3</i>	Those whose mind wanders around, driven by greed and maya and are engrossed in false pursuits; ਇਹੁ ਮਨੁ ਲਾਲਚ ਕਰਦਾ ਫਿਰੈ ਲਾਲਚਿ ਲਾਗਾ ਜਾਇ ॥ ਧੰਧੈ ਕੂੜਿ ਵਿਆਪਿਆ	....They shall endure beatings in the City of Death ਜਮ ਪੁਰਿ ਚੋਟਾ ਖਾਇ ॥ ੩ ॥

Raga Maru Mehla 9, shabad no 1, page 1008

Reference	Action/ or failure to act	Results
<i>Pada 2</i>	That man, who sings the praise of Waheguru, the treasure of mercy.... ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾ ਨਿਧਿ ਗਾਇਓ	He always has the help and support of Waheguru ਤਾ ਕਉ ਭਇਓ ਸਹਾਈ ॥

Raga Tukhari Mehla 4, chhant no 3 , page 1115
Raga no. 22

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	....for those who meditate on the name of Waheguru ਜਿਨ ਗੁਰ ਬਚਨੀ ਹਰਿ ਜਾਪਿਆ ॥	..... All sins are erased in an instant, ਤਿਨ ਕੇ ਪਾਪ ਇਕ ਨਿਮਖ ਸਭਿ ਲਾਏ

Reference	Action/ or failure to act	Results
<i>Pada 2</i>	Without the Name of Waheguru, (Those who do not remember Waheguru) ਵਿਣੁ ਨਾਵੈ ਕੋ ਸੰਗਿ ਨ ਸਾਥੀ	There is no real friend or companion; (People wander in darkness.....millions come and go in reincarnation.) ਆਵੈ ਜਾਇ ਘਨੇਰੀ ॥ ਨਾਨਕ ਲਾਹਾ ਲੈ ਘਰਿ ਜਾਈਐ ਸਾਚੀ ਸਚੁ ਮਤਿ ਤੇਰੀ ॥ ੨]

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	....for those who meditate on the name of Waheguru ਜਿਨ ਗੁਰ ਬਚਨੀ ਹਰਿ ਜਾਪਿਆ ॥	..... All sins are erased in an instant, ਤਿਨ ਕੇ ਪਾਪ ਇਕ ਨਿਮਖ ਸਭਿ ਲਾਏ

Reference	Action/ or failure to act	Results
<i>Pada 2</i>	Without the Name of Waheguru, (Those who do not remember Waheguru) ਵਿਣੁ ਨਾਵੈ ਕੋ ਸੰਗਿ ਨ ਸਾਥੀ	There is no real friend or companion; (People wander in darkness.....millions come and go in reincarnation.) ਆਵੈ ਜਾਇ ਘਨੇਰੀ ॥ ਨਾਨਕ ਲਾਹਾ ਲੈ ਘਰਿ ਜਾਈਐ ਸਾਚੀ ਸਚੁ ਮਤਿ ਤੇਰੀ ॥ ੨]

Reference	Action/ or failure to act	Results
<i>Pada 3</i>	Those in whose heart Waheguru's Mantra (Shabad) is implanted ॥ 3 ॥ 2They dwell in peace both in home, and outside.

.....ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥ ੩ ॥ ੨ ॥ਘਰਿ ਸੁਖਿ ਵਸਿਆ ਬਾਹਰਿ ਸੁਖੁ ਪਾਇਆ
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Raga Bhairo Mehla 5, Shabad 3 , page 1136

Reference	Action/ or failure to act	Results
Padas 1-5	<p>Pada 1</p> <p>I do not keep fasts, nor do I observe the month of Ramadaan. I serve only the One, who will protect me in the end. || 1 ||</p> <p>Rahau verse</p> <p>Waheguru, the Master of the World, is my God Allah. He adminsters justice to both Hindus and Muslims. || 1 || Rahau ||</p> <p>Pada 2</p> <p>I do not make pilgrimages to Mecca, nor do I worship at Hindu sacred shrines. I serve the One Alimighty God, and not any other. || 2 ||</p> <p>Pada 3</p> <p>I do not perform Hindu worship services, nor do I offer the Muslim prayers. I have taken the One Formless Waheguru into my heart; I humbly worship Him there. || 3 ||</p> <p>Pada 4</p> <p>I am not a Hindu, nor am I a</p>	<p>I serve only the One, who will protect me in the end. || 1 ||</p> <p>Waheguru, the Master of the World, is my God Allah. He adminsters justice to both Hindus and Muslims. || 1 || Rahau ||</p> <p>I serve the One Alimighty God, and not any other. || 2 ||</p> <p>I have taken the One Formless Waheguru into my heart; I humbly worship Him there. || 3 ||</p>

<p>Muslim. My body and breath of life belong to Allah — to Raam — the God of both. 4 </p> <p>Pada 5 With the help of the teachings of my spiritual teacher (Guru), I have realized God, my Saviour and Master. 5 3 </p> <p>ਪਦਾ ੧ ਵਰਤ ਨ ਰਹਉ ਨ ਮਹ ਰਮਦਾਨਾ ॥ ਤਿਸੁ ਸੇਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ ॥ ੧ ॥</p> <p>ਰਹਾਉ ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ ਮੇਰਾ ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾਂ ਨੇਬੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥</p> <p>ਪਦਾ ੨ ਹਜ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਬ ਪੂਜਾ ॥ ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥ ੨ ॥</p> <p>ਪਦਾ ੩ ਪੂਜਾ ਕਰਉ ਨ ਨਿਵਾਜ ਗੁਜਾਰਉ ॥ ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਦੈ ਨਮਸਕਾਰਉ ॥ ੩ ॥</p> <p>ਪਦਾ ੪ ਨਾ ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ ॥ ਅਲਹੁ ਰਾਮ ਕੇ ਪਿੰਡੁ ਪਰਾਨ ॥ ੪ ॥</p> <p>ਪਦਾ ੫ ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ ॥ ਗੁਰ ਪੀਰ ਮਿਲਿ ਖੁਦਿ ਖਸਮੁ ਪਛਾਨਾ ॥ ੫ ॥ ੩ ॥</p>	<p>With the help of the teachings of my spiritual teacher (Guru), I have realized God, my Saviour and Master. 5 3 </p> <p>ਤਿਸੁ ਸੇਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ ॥ ੧ ॥</p> <p>ਰਹਾਉ ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ ਮੇਰਾ ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾਂ ਨੇਬੇਰਾ ॥ ੧ ॥ ਰਹਾਉ ॥</p> <p>ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ ॥ ੨ ॥</p> <p>ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਦੈ ਨਮਸਕਾਰਉ ॥ ੩ ॥</p> <p>ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ ॥ ਗੁਰ ਪੀਰ ਮਿਲਿ ਖੁਦਿ ਖਸਮੁ ਪਛਾਨਾ</p>
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Raga Basant Mehla 1, shabad no 1 , page 1168
Raga no. 25

Reference	Action/ or failure to act	Results
<i>Pada 3</i>	Whoever sees (with hind eyes) Waheguru's creative power, the creation, with his eyes, and hears the Guru's bani, shabad kirtan, with his ears, and utters the true Name with his mouth (nitnem)	attains the perfect wealth of honour, and intuitively focuses his/her meditation on Waheguru. || 3 ||
	ਅਖੀ ਕੁਦਰਤਿ ਕੰਨੀ ਬਾਣੀ ਮੁਖਿ ਆਖਣੁ ਸਚੁ ਨਾਮੁ ॥	ਪਤਿ ਕਾ ਧਨੁ ਪੂਰਾ ਹੋਆ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨੁ ॥ 3 ॥

Raga Basant Mehla 5, Var pauri 1 , page 1193

Reference	Action/ or failure to act	Results
<i>Pauri 1</i>	1. Meditate on Waheguru's Name, 2. By your high destiny (made with good karmas and prayers), ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਕੈ ... ਕਰਮਿ ਲਿਖੰਤੈ ਪਾਈਐ	1. ...and blossom forth in colourful green 2. you have been blessed with this wondrous spring of the soul. 1. ... ਹੋਹੁ ਹਰਿਆ ਭਾਈ ॥ 2. ਇਹ ਰੁਤਿ ਸੁਹਾਈ ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਮਉਲਿਆ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਈ]

Raga Sarang Mehla 5, shabad no 74 , page 1218
Raga no. 26

Reference	Action/ or failure to act	Results
<i>Rahau verse</i>	O my God, when I submit myself to you.....and you manifest yourself in my vision . ਠਾਕੁਰ ਤੁਮ੍ਹ ਸਰਣਾਈ ਆਇਆ..... ਜਬ ਤੇ ਦਰਸਨੁ ਪਾਇਆ	My, all anxieties fade away...|| Rahau || ਉਤਰਿ ਗਇਓ ਮੇਰੇ ਮਨ ਕਾ ਸੰਸਾ ਜਬ ਤੇ ਦਰਸਨੁ ਪਾਇਆ || 3 ||

Raga Sarang Mehla 4, Shabad 1 , page 1198

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	The meeting with the saintly and true Guru (is very important) ਸਤਿਗੁਰੁ ਸੰਤੁ ਮਿਲੈ	The peace and tranquility is found and sinful residues and painful mistakes are totally erased and taken away. ਸਾਂਤਿ ਪਾਈਐ ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ ਸਭਿ ਦੂਰਿ

Raga Malar Mehla 1, shabad no 1 , page 1254
Raga no. 27

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	Those who forget the great Master ਖਸਮੁ ਵਿਸਾਰਿ	They are ruined, and their life is cursed. || 1 | ਖੁਆਰੀ ਕੀਨੀ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਨਹੀ ਰਹਣਾ || ੧ ||

Raga Malar Mehla 5, shabad 113, page 1226

Reference	Action/ or failure to act	Results
<i>Pada 1</i>	.....If God is in your support ਜਿਹ ਗੋਪਾਲ ਸਹਾਏ || ੧ ||	...then shed your worries, stop thinking adverse results and cancel d your own fruitless efforts....let God now play His part... ਕਿਆ ਤੂ ਸੋਚਹਿ ਕਿਆ ਤੂ ਚਿਤਵਹਿ ਕਿਆ ਤੂੰ ਕਰਹਿ ਉਪਾਏ || ਤਾ ਕਉ ਕਹਹੁ ਪਰਵਾਹ ਕਾਹੂ ਕੀ

Raga Kanra Mehla 5, shabad no 1 , page 1298
Raga no. 28

Reference	Action/ or failure to act	Results
<i>Pada 2-3</i>	1. Whoever remembers Waheguru, 2. Whoever keeps Waheguru's name enshrined within his/her	They shall not suffer sorrow, even in dreams. || 2 || that humble being tastes the sublime

	heart	essence of Waheguru with his tongue. || 3 ||
	੧. ਜਾ ਕਉ ਚੀਤਿ ਆਵੈ ਗੁਰੁ ਅਪਨਾ ॥ ੨. ਜਾ ਕਉ ਸਤਿਗੁਰੁ ਅਪਨਾ ਰਾਖੈ ॥	ਤਾ ਕਉ ਦੂਖੁ ਨਹੀ ਤਿਲੁ ਸੁਪਨਾ ॥ ੨ ॥ ਸੋ ਜਨੁ ਹਰਿ ਰਸੁ ਰਸਨਾ ਚਾਖੈ ॥ ੩ ॥

Raga Kanra Mehla 5, shabad 3 & 4, page 1298

Reference	Action/ or failure to act	Results
Pada 2-3	.....The mind is awakened and enlightened only in the Saadh Sangat, the Company of the Holy. || 2 ||	The body is not purified by millions of rituals.
Pada 1 of shabad 4	.....reciting the Naam, the Name of Waheguru, total peace is found. || 3 || || 4 || 3 ||	Thirst and desire are not quenched by enjoying the many pleasures of Maya
	Beg for such blessings from the Master of the Universe: to work for the Saints, and the Saadh Sangat, the Company of the Holy. Reciting the Name of the Waheguru,	the supreme status is obtained. || 1 ||
	... ਸਾਧਸੰਗਤਿ ਮਹਿ ਮਨੁ ਪਰਬੋਧਾ ॥ ੨ ॥	ਕੋਟਿ ਕਰਮ ਕਰਿ ਦੇਹ ਨ ਸੋਧਾ ॥
	॥ ਨਾਮੁ ਲੈਤ ਸਰਬ ਸੁਖ ਪਾਇਆ ॥ ੩ ॥ ੪ ॥ ੩ ॥	ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ ਬਹੁ ਰੰਗ ਮਾਇਆ
	ਐਸੀ ਮਾਂਗੁ ਗੋਬਿਦ ਤੇ ॥ ਟਹਲ ਸੰਤਨ ਕੀ ਸੰਗੁ ਸਾਧੂ ਕਾ ਹਰਿ ਨਾਮਾਂ ਜਪਿ	

Raga Kalyan Mehla 4, shabad no 7 , page 1321
Raga no. 29

Reference	Action/ or failure to act	Results
<i>Pada 2</i>	Those who come to sanctuary of the Master of the Universe .. ਜਗਦੀਸੁਰ ਚਰਨ ਸਰਨ ਜੋ ਆਏ	those humble beings cross over the terrifying world-ocean. ਤੇ ਜਨ ਭਵ ਨਿਧਿ ਪਾਰਿ ਪਰੇ

Raga Kalyan Mehla 5, shabad 9, page 1323

Reference	Action/ or failure to act	Results
<i>Pada 2</i>	by reciting Waheguru's Name. ॥ 2 ॥ 6 ॥ 9 ॥ ਜਪਿ ਰਾਮ ਨਾਮੁ ਕਲਿਆਣੁ ॥ ੨ ॥ ੬ ॥ ੯ ॥	... Intuitive understanding, wisdom and cleverness, glory and beauty, pleasure, wealth and honor, all comforts, bliss, happiness and salvation come..... ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਸੋਭਾ ਰੂਪੁ ਰੰਗੁ ਧਨੁ ਮਾਣੁ ॥ ਸਰਬ ਸੂਖ ਆਨੰਦ ਨਾਨਕ.....

Raga Parbhati Mehla 5, shabad no 4 , page 1338
Raga no. 30

Reference	Action/ or failure to act	Results
<i>Pada 2</i>	The Master of the World became merciful. With each and very breath, I worship and adore God..... ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈ ॥ ਸਾਸਿ ਸਾਸਿ ਪਾਰਬ੍ਰਹਮੁ ਅਰਾਧੀ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿ ਜਾਈ ॥ ੨ ॥	.....and my sicknesses and sins were erased in an instant, ਤਾਪ ਪਾਪ ਬਿਨਸੇ ਖਿਨ ਭੀਤਰਿ

Raga Kalyan Mehla 5, shabad 3, page 1338

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Those who meditate on Waheguru's name twenty-four hours a day ਗੁਨ ਗਾਵਤ ਮਨਿ ਹੋਇ ਅਨੰਦ ॥ ਆਠ ਪਹਰ ਸਿਮਰਉ ਭਗਵੰਤ ॥	.....the residues of sin go away ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਲਮਲ ਜਾਹਿ

Raga Jaijaiwanti Mehla 9, shabad no 1 , page 1352
Raga no. 31

<i>Reference</i>	<i>Action/ or failure to act</i>	<i>Results</i>
<i>Pada 1</i>	Meditate in remembrance on the name of Waheguru... ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ	..... this alone shall be of use to you. ਇਹੈ ਤੇਰੈ ਕਾਜਿ ਹੈ

PART III

Sukhmani and the Sikh Law

Guru Arjan's Sukhmani also highlight the rules of life which supplement the Divine Law Book given to Guru Nanak. The sloaks which precede Ashtpadis give the theme of the rules:

THE THEME OF SUKHMANI SAHIB AT A GLANCE

॥ ਸਲੋਕੁ ॥ ਆਦਿ ਗੁਰਦੇ ਨਮਹ ॥ ਜੁਗਾਦਿ ਗੁਰਦੇ ਨਮਹ ॥ ਸਤਿਗੁਰਦੇ ਨਮਹ ॥ ਸ੍ਰੀ ਗੁਰਦੇਵਦੇ ਨਮਹ ॥ ੧ ॥ ੧	I bow to Waheguru who was there before the start of time. I bow to Waheguru who was there when the time started. I bow to Waheguru who is the truth. I bow to the great, divine master of the Universe. ॥ 1 ॥
॥ ਸਲੋਕੁ ॥ ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ ॥ ਸਰਣਿ ਤੁਮਾਰੀ ਆਇਓ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਾਥ ॥ ੧ ॥ ੨	O! destroyer of the pains and the suffering of the poor, O! Master of each and every heart: I have come seeking your sanctuary. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਬਹੁ ਸਾਸਤ੍ਰੁ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢਵੋਲਿ ॥ ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ ॥ ੧ ॥ ੩	I have seen and searched through all Shastras and Smirities, but I do not worship them. I worship only one almighty Waheguru ॥ 1 ॥
ਸਲੋਕੁ ॥ ਨਿਰਗੁਨੀਆਰ ਇਆਨਿਆ ਸੇ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ ॥ ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਰਖੁ ਨਾਨਕ ਨਿਬਹੀ ਨਾਲਿ ॥ ੧ ॥ ੪	O! man - worthless, ignorant fool — dwell upon God forever. Cherish in your consciousness the One who created you; He alone shall go along with you. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਦੇਨਹਾਰੁ ਪ੍ਰਭ ਛੋਡਿ ਕੈ ਲਾਗਹਿ ਆਨ ਸੁਆਇ ॥ ਨਾਨਕ ਕਹੂ ਨ ਸੀਝਈ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥ ੧ ॥ ੫	One who renounces God the giver of all bounties, and attaches himself to other deities and affairs, he shall never find real success in life. Without the Name, he shall lose all his honour. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਸਰਣਾਗਤੀ ਕਰਿ ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥ ੧ ॥ ੬	Unethical sexual desire, anger, greed and emotional attachment — may these be gone, and egotism as well. Seek the sanctuary of God; and request him to bless you with his grace. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਅਗਮ ਅਗਾਧਿ ਪਾਰਬ੍ਰਹਮੁ ਸੋਇ ॥ ਜੋ ਜੋ ਕਹੈ ਸੁ ਮੁਕਤਾ ਹੋਇ ॥ ਸੁਨਿ ਮੀਤਾ ਨਾਨਕੁ ਬਿਨਵੰਤਾ ॥ ਸਾਧ ਜਨਾ ਕੀ ਅਚਰਜ ਕਥਾ ॥ ੧ ॥ ੭	Unapproachable and unfathomable is the supreme Waheguru; whoever speaks of him shall be liberated. Listen, O! friends, the wonderful stories of the holy. ॥ 1 ॥

ਸਲੋਕੁ ॥ ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥ ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥ ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥ ੧ ॥ ੮	The qualities of God-conscious are: True one(Waheguru) is on his mind, and the true one is upon his lips. He sees only one Waheguru all around. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਉਰਿ ਧਾਰੈ ਜੋ ਅੰਤਰਿ ਨਾਮੁ ॥ ਸਰਬ ਮੈ ਪੇਖੈ ਭਗਵਾਨੁ ॥ ਨਿਮਖ ਨਿਮਖ ਠਾਕੁਰ ਨਮਸਕਾਰੈ ॥ ਨਾਨਕ ਓਹੁ ਅਪਰਸੁ ਸਗਲ ਨਿਸਤਾਰੈ ॥ ੧ ॥ ੯	One who enshrines the Nam within the heart, one who sees Waheguru in all creation each and every moment, and one who bows in reverence to the only one Almighty God — he is the true saint. He can help emancipate others with the true teaching of Nam. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਉਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥ ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਰਚੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ॥ ੧ ॥ ੧੦	Countless people praise Waheguru, who has no end or limitation. Waheguru has created the universe, with its diversification and all wonders. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥ ੧ ॥ ੧੧	God alone is the controller of deeds — there is no one other parallel to him. We are sacrifice to the one, who pervades the waters, the lands, the sky and the space. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥ ਬਡੇ ਬਡੇ ਅੰਹਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥ ੧ ॥ ੧੨	The humble beings abide in peace; subduing egotism, they are meek. The very proud and arrogant persons are consumed by their own pride. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਸੰਤ ਸਰਨਿ ਜੋ ਜਨੁ ਪਰੈ ਸੋ ਜਨੁ ਉਧਰਨਹਾਰ ॥ ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥ ੧ ॥ ੧੩	One who seek the sanctuary of the true saints shall be saved and emancipated. One who slanders saints, shall be punished and reincarnated over and over again. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਤਜਹੁ ਸਿਆਨਪ ਸੁਰਿ ਜਨਹੁ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥ ਏਕ ਆਸ ਹਰਿ ਮਨਿ ਰਖਹੁ ਨਾਨਕ ਦੁਖੁ ਭਰਮੁ ਭਉ ਜਾਇ ॥ ੧ ॥ ੧੪	Give up your cleverness, and be good and polite, remember and worship Waheguru, who is the king of kings. Enshrine his Name in your heart, and all pains and fear shall depart. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਸਰਬ ਕਲਾ ਭਰਪੂਰ ਪ੍ਰਭੁ ਬਿਰਥਾ ਜਾਨਨਹਾਰ ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਉਧਰੀਐ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰ ॥ ੧ ॥ ੧੫	God is totally imbued with all powers; He is the master of all skills. He is the knower of our troubles. Meditating in remembrance on Him, we are saved and protected. We must always revere him. ॥ 1 ॥

ਸਲੋਕੁ ॥ ਰੂਪੁ ਨ ਰੇਖ ਨ ਰੰਗੁ ਕਿਛੁ ਤਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ ॥ ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨ ॥ ੧ ॥ ੧੬	He has no form, no shape, no colour; he is beyond the three worldly qualities (Rajas, Sattav and Tamas). They alone understand him, upon whom he showers his pleasure ॥ 1 ॥
ਸਲੋਕੁ ॥ ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥ ਹੈ ਭਿ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭਿ ਸਚੁ ॥ ੧ ॥ ੧੭	Waheguru was there before the start of time, he was there when the time started, he is there at present, and he will be there in the times to come. (He is unchangeable, He is the truth) ॥ 1 ॥
ਸਲੋਕੁ ॥ ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ ॥ ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ ॥ ੧ ॥ ੧੮	The one who has the wisdom to know and understand Waheguru, he alone is called the true teacher-guru. In his company, the disciples are saved. We all must sing Waheguru's praises. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਸਾਬਿ ਨ ਚਾਲੈ ਬਿਨੁ ਭਜਨ ਬਿਖਿਆ ਸਗਲੀ ਛਾਰੁ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਾਵਨਾ ਨਾਨਕ ਇਹੁ ਧਨੁ ਸਾਰੁ ॥ ੧ ॥ ੧੯	Nothing shall go along with you, except your devotion and meditation. All corruption is like ashes. Practice humming the Name of Waheguru this is the real wealth. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥ ੧ ॥ ੨੦	After wandering and wandering, O God, I have come, and entered your sanctuary. Please, attach me to your devotional service. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥ ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥ ੧ ॥ ੨੧	He possesses all qualities; he transcends all qualities; he is formless and is in primal Samadhi. He constantly watches his creation, this is his meditation ॥
ਸਲੋਕੁ ॥ ਜੀਅ ਜੰਤ ਕੇ ਠਾਕੁਰਾ ਆਪੇ ਵਰਤਣਹਾਰ ॥ ਨਾਨਕ ਏਕੋ ਪਸਰਿਆ ਦੂਜਾ ਕਹ ਦ੍ਰਿਸਟਾਰ ॥ ੧ ॥ ੨੨	O! Master of all beings and creatures, you are omnipresent. Where then is the cause or necessity to see others? ॥ 1 ॥
ਸਲੋਕੁ ॥ ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੋਰ ਬਿਨਾਸੁ ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ ॥ ੧ ॥ ੨੩	Waheguru has given the healing ointment of spiritual wisdom through his Nam, and dispelled the darkness of ignorance. By Waheguru's grace if one meets a true teacher then his/her mind is enlightened. ॥ 1 ॥
ਸਲੋਕੁ ॥ ਪੂਰਾ ਪ੍ਰਭੁ ਆਰਾਧਿਆ ਪੂਰਾ ਜਾ ਕਾ ਨਾਉ ॥ ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ਪੂਰੇ ਕੇ ਗੁਨ ਗਾਉ ॥ ੧ ॥ ੨੪	I worship and adore my true and perfect Waheguru, who is the truth. I have now found him and I will always sing his glories and spread his teachings ॥ 1 ॥

BOOK III

National and International law and Case laws affecting Sikhs

PART I

Sri Guru Granth Sahib - A Juristic Person

Case SGPC Vs S. N. Dass

An Analysis

Facts of the Case: A religious institution was established in village Bilaspur, of the erstwhile princely state of Patiala and the disputed land measuring about 115 bighas was attached to it. The ancestors of the respondents were using property for providing food and shelter to the travellers. In the settlement (Jamabandi) of 1904, they got this land transferred to their own names and were referred to as owners in possession of this land.

Royal Orders: Farman-e-Shahi of the ruler of Patiala State, issued in April 1921, directed the revenue authority that till Deori Mulla approves mahant's appointment, no property or Muafi received by a mahant should be entered in his name in revenue papers. Further, the land which pertains to any Dera should not be considered as the property of any mahant, nor the same should be shown in the revenue papers as the property of the mahant, but it should be entered as belonging to the Dera under the management of the Mahant and that the Mahants shall not be entitled to sell or mortgage the land of the Dera"

At the instance of some residents of the village the Revenue Officer, after a detailed enquiry, ordered in 1928, that mutation entries concerning this land be made in the name of "Guru Granth Sahib banajman Dharamshala Deh", by deleting the names of ancestors of the respondents from the column of ownership of the land. No objection was filed against this entry by anyone for about 45 years. The property continued in the possession of the respondents to whom it was given in trust for a specified purpose though they did not perform their obligation. They could neither claim any right over the property nor they could usurp it because they were only the trustees.

Case before Sikh Gurdwaras Tribunal: On the re-organization of States in 1956, Patiala State was merged into Punjab and the Sikh Gurdwaras Act, 1925. Fifty-six Sikhs moved a petition under Section 7 of ACT to the State Government for declaration that the disputed property is a Sikh Gurdwara. Three respondents challenged the aforesaid petition under Section 8 and 10 of the Act and claimed it to be an Udasi Dera owned and managed by them as they received it from their ancestors. They also claimed to be in possession of the land attached to the Dera. They denied it to be Sikh Gurdwara.

The question was to be decided by the Sikh Gurdwaras Tribunal to which the petition was forwarded under the provision of the Sikh Gurdwaras Act. The appellant, Shiromani Gurdwara Parbandhak Committee (SGPC) entered the scene at this stage. It claimed

before the Tribunal that the disputed institution is "a Sikh Gurdwara having been established by the Sikhs for their worship, wherein Guru Granth Sahib was the only object of worship and it was the sole owner of the Gurdwara property. The SGPC questioned the locus standi of the respondents to file the objection because section 8 of the Act requires that objection could be filed either by any hereditary office-holder or by twenty or more worshippers of the religious place. Here the three respondents who had filed the objection do not claim themselves to be hereditary office-holders of the Gurdwara. They admitted the use of the place as their residence and claimed that there was no object of worship and they neither managed it nor performed any public worship. The Tribunal held that they have no locus standi under section 8.

Case before the High Court: Aggrieved by the Tribunal's order, the respondents filed appeal in the High Court. It was contended that entry in the revenue records in the name of Guru Granth Sahib (GGS) was void as Guru Granth Sahib was not a juristic person, they said that GGS is only a Sacred Book of the Sikhs and cannot be juristic person. On the other hand SGPC pleaded that Guru Granth Sahib is a juristic person and hence it can hold property and also can sue and be sued. Justice K. S. Tiwana and Justice M. M. Punchhi, who were hearing the appeal, differed on the issue, the former holding Guru Granth Sahib as a juristic person and the later holding it otherwise. On reference to a third judge, Justice Tiwana agreed with the later view not holding Guru Granth Sahib as a juristic person. After decision about juristic personality by full bench of three Judges, the matter went back to the same division bench of two Judges who differed again. Justice J. B. Gupta, before whom the matter was placed to resolve the tie, concurred with Justice Punchhi in 1986.

Appeal before the Supreme Court: The Shiromani Gurdwara Parbandhak Committee approached the Supreme Court in appeal. The question before the Supreme Court was of far reaching consequences and of great significance to one of the major religion's followers of this country. It was, whether the Guru Granth Sahib could be treated as a juristic person or not.

The learned Judges of the Supreme Court expressed their opinion as follows:

Juristic Person: "The very words "Juristic Person" connote recognition of an entity to be in law a person which otherwise it is not. In other words, it is not an individual natural person but an artificially created person which is to be recognized to be in law as such". Som Parkash Rekhi V. Union of India was approvingly quoted as holding that "a legal person is any entity other than a human being to which the law attributes personality".

The Court held, "Each religion highlights love, compassion, tolerance, sacrifice as hallmark for attaining divinity. When one reaches this divine empire, he is beholden through a feeling of universal brotherhood and love which impels him to sacrifice his belongings and wealth, both for his own bliss and for its being useful to a large section of the society. This sprouts charity for public endowment. Where there is

any endowment for charitable purpose it can create institutions like a church, hospital, Gurdwara, etc.... when the donor endows for an idol, or for a mosque or for any institution, it necessitates the creation of a juristic person."

The Supreme Court observed, "there is a direct ruling of this court on the crucial point. In *Pritam Dass Mahant V. SGPC*, this court held that central body of worship in a Gurdwara is Guru Granth Sahib the holy book, which is a juristic entity. It was held that the sine qua non for an institution being a Sikh Gurdwara is that there should be established Guru Granth Sahib and worship of the same by the congregation and Nishan Sahib. There may be other rooms of the institution meant for other purposes, but the crucial test is the existence of Guru Granth Sahib and the worship thereof by the congregation and Nishan Sahib."

Arguments of the Respondents: The respondents emphasized that Guru Granth Sahib is not a juristic person. The reasons advanced by them were - (a) the decisions of the courts recognized an idol to be a juristic person. Guru Granth Sahib, a Sacred Book, can neither be equated with an idol nor does Sikhism believe in idol worship. Further, conferring legal personality on Guru Granth Sahib will amount to idolatry practice. It will be contradictory to Sikh principles, which do not believe in idolatry; hence, Guru Granth Sahib cannot be a juristic person, (b) Guru Granth Sahib is a sacred book like Bible, Geeta and Quran. None of these including Guru Granth Sahib is a juristic person, (c) there could not be two juristic persons in one place, viz. Gurdwara is already held to be a juristic person, so legal personality cannot be conferred on Guru Granth Sahib, (d) if Guru Granth Sahib is held to be a juristic person, every copy of it will have to be considered as such and (e) no juristic was appointed in the contentious endowment, so Guru Granth Sahib in this case cannot be a juristic person.

All these arguments of the respondents were accepted by the High Court while holding Guru Granth Sahib not to be juristic person. To recapitulate, there was difference of opinion between the two judges of the Division Bench and the third judge, to whom matter was referred, agreed with one of the differing judges to hold Guru Granth Sahib not to be juristic person.

Decision of the Supreme Court: The Supreme Court of India allowed the appeal of the SGPC and held that the High Court committed a serious mistake of law in holding like that. The apex Court set aside the judgement of the High Court. It demolished all arguments accepted by the High Court one by one as follows:

- (a) The SC has been quite categorical while rebutting the argument of the respondents. It said, "This submission in our view is based on a misconception. It is necessary for Guru Granth Sahib to be declared to as such a juristic person that it should be equated with an idol. When belief and faith of different religions are different, there is no question of equating one with the other. If Guru Granth Sahib by itself could stand the test of its being declared as such, it can be declared

to be so. The court further observed: **The last living Guru, Guru Gobind Singh, expressed in no uncertain terms that henceforth there would not be any living Guru, the Guru Granth Sahib would be vibrating Guru. He declared, "Henceforth it would be your Guru from which you will get all your guidance and answer." It is with this faith that it is worshipped like a living guru. It is with this faith and conviction, when it is installed in any Gurdwara, it becomes a sacred place of worship. Sacredness of Gurdwara is (there) only because of placement of Guru Granth Sahib in it. This reverential recognition Guru Granth Sahib also opens the hearts of its followers to pour their money and wealth for it. In this background, and on overall considerations, we have no hesitation to hold that Guru Granth Sahib is a "Juristic Person." It cannot be equated with an 'idol' as idol worship is contrary to Sikhism. As a concept or a visionary for obeisance, the two religions are different. Yet, for its legal recognition as a juristic person, the followers of both the religions give them, respectively, the same reverential value. Thus, Guru Granth Sahib has all the qualities to be recognised as such. Holding otherwise would mean giving too restrictive meaning to a 'juristic person,' and that would erase the very jurisprudence, which gave birth to it. The SC noted that Sikhism does not believe in idolatry. "When the Tenth Guru declared that after him, the Guru Granth Sahib would be the Guru, that does not amount to idolatry."**

- (b) The second submission of the respondents also, the court said, "has no merit. Though it is true that Guru Granth Sahib is a sacred book like others but it cannot be equated with these other sacred books in that sense. Guru Granth Sahib is revered in Gurdwara like a Guru, which projects a different perception. It is the very heart and spirit of Gurdwara. The reverence of Guru Granth Sahib on the one hand and other sacred books on the other is based on different conceptual faith, belief and application.
- (c) The difficulty of having two juristic persons, Gurdwara and Guru Granth Sahib, if the later is recognised as such, in one place was termed by the SC as a misconceived notion. They are no two "Juristic Persons" at all. In fact, both are so interwoven that they cannot be separated. The installation of Guru Granth Sahib is the nucleus or nectar of any Gurdwara. If there is no Guru Granth Sahib in a Gurdwara, it cannot be termed as a Gurdwara. When one refers a building to be a Gurdwara, he refers it so only because Guru Granth Sahib is installed therein. Even if one holds a Gurdwara to be a juristic person, it is because it holds the Guru Granth Sahib. So, there does not exit two separate juristic persons, they are one integrated whole.
- (d) The reason that if Guru Granth Sahib is a "Juristic Person" then every copy of it will be so, in the considered opinion of the Supreme Court, is based on an erroneous approach. On this reasoning, it could be argued that every idol at

private places, or carrying it with oneself each would become a "Juristic Person". This is a misconception. An 'idol becomes a juristic person only when it is consecrated and installed at a public place for the public at large. Every 'idol' is not a juristic person. So, every Guru Granth Sahib cannot be a juristic person unless it takes juristic role through its installation in a Gurdwara or at such other recognized place.

- (e) The Supreme Court said that the high Court erred in holding that the endowment is void as there could be no juristic person without appointment of a manager. The highest court of the land held that no endowment or juristic person depends on the appointment of a manager. It may be proper or advisable to appoint such a manager while making any endowment but in its absence, it may be done either by trustees or courts in accordance with law. Mere absence of a manager does not negative the existence of a juristic person... Once endowment is made, it is final and irrevocable. It is onerous duty of the person entrusted with such endowment, to carry out the objectives of this entrustment. They may appoint a manager in the absence of any indication in the trust or get it appointed through court. So, if entrustment is to any juristic person mere absence of a manager would not negate the existence of a juristic person.

The Supreme Court concluded that there is no strength in the reasoning of the High Court in recording a finding that Guru Granth Sahib is not a "Juristic Person". The finding of the High Court is not sustainable both in fact and law. The Supreme Court, while allowing the appeal, observed that the High Court committed a serious mistake of law in holding that Guru Granth Sahib was not a juristic person and in allowing the claim over this property in favour of the respondents. The Hon'ble judges of the Supreme Court said, "We unhesitatingly hold Guru Granth Sahib to be a "Juristic Person".

Impact of the Judgment: This is a landmark and historic judgment of far-reaching consequences and great significance. Huge properties worth crores of rupees exist in the name of Guru Granth Sahib, not being a juristic person, could not be deemed to hold property and can sue for recovery of property belonging to Guru Granth Sahib to the wrongful people who were taking the undue benefit the legal lacunae.

Apprehension of Some Sikhs: Certain apprehensions are expressed by some Sikhs as to the impact of this judgment. These are:

- (a) Guru Granth Sahib is equated with Hindu idol or deity.
- (b) The suits and claims will be filed against every copy of Guru Granth Sahib anywhere and everywhere
- (c) The holy Sikh scripture will be subjected to the jurisdiction of worldly courts and the holy name of the existing Sikh Guru will be irreverently dragged before the courts just like ordinary property holders.

The first two objections were raised by the respondents before the Supreme Court. As noted earlier the Court itself effectively answered both of these. In the words of Supreme Court.

"It is not necessary for Guru Granth Sahib to be declared as a juristic person that it should be equated with an idol. When faith and belief of two different religions are different, there is no question of equating one with another". It was held that Guru Granth Sahib cannot be equated with sacred books of other religions as the reverence of Guru Granth Sahib is based on different conceptual faith, belief and application in comparison to other sacred books. It is the living and eternal Guru of Sikhs.

As to the second objection, the Court has very rightly said that every Guru Granth Sahib cannot be a juristic person unless it takes juristic role through its installation in a Gurdwara. So this objection is also misconceived.

There is slight weight in the last objection. But such sentiments cannot be allowed to come in the way of recovering huge properties endowed by the devotees to the eternal Guru. The people who have encroached upon such properties are unnecessarily highlighting this objection for their selfish interest. It may be mentioned that copies of Guru Granth Sahib were taken to the courts even before Guru Granth Sahib was declared as juristic person. The case of Piara Singh vs Shri Guru Granth Sahib may be referred to in this regard.

Conclusion: There should not be any inhibition in recovering the Guru's property by filing suits in the name of Sri Guru Granth Sahib. The property so recovered and income there from should be used for the noble causes to alleviate the suffering of the mankind. It can be said that the judgment is quite satisfactory and encouraging. It acknowledges the special position and status of Sri Guru Granth Sahib. No adverse impact is likely to be caused to the tenets of Sikh religion by the declaration of Sri Guru Granth Sahib as a juristic person. Besides, the Supreme Court of India has highlighted various Sikh principles in right perspective.

(From an article by : *Kahmir Singh, Ph. D.*)

PART II

Reproduced Verbatim—Sikh Human Rights Group

RELIGIOUS RIGHTS IN THE UK AND EUROPE

Human rights encompasses both individual and group rights.

Democracy emphasizes and protects individual rights through the legal system, built on non-discrimination and equality. In the UK generic laws apply to all persons regardless of race, class etc. This pattern of recognition of rights, where particular rights affecting particular groups are subordinate to this concept of "equality" is facing increasing challenge as a model of protection of group rights.

In the UK it is well known that the State and religion are not wholly separate. The Church of England, Protestantism, is the officially sanctioned state religion, and there is a legal requirement that the sovereign head of the Government, the monarch, be a protestant. This and other laws - the Coronation Oath Act 1688, Act of Settlement 1700, Bill of Rights 1689 - are not only pro-Protestant, but are blatantly anti-Catholic. The Church of England has a number of privileges - eg 26 Anglican bishops automatically sit in the House of Lords (although that may not remain the case under the present changes). Similarly, Church of England state schools automatically get state funding - white state schools from other faiths do not.

Religious plurality is a large and growing reality in the UK - and one which the government should try to face. The ethnic minority population in the UK is presently about 3 million, about 6% of the population. Analysis of the last official census suggests that this is likely to double in the next 40 years.

The situation of religious minorities vis-a-vis the majority in the UK is summed up by barrister Satvinder Juss: 'All that is necessary to encroach on religious liberty while remaining faithful to the rule of legal constraint is to pass laws that prohibit everyone in the population from engaging in conduct that is of concern only to a particular majority group. The majority can transgress the rights of a minority virtually at will.'

A case well-known to many Sikhs, particularly for a speech by Lord Templeman that Sikhs are "almost a nation", *Mandia v Dowell Lee*, in fact demonstrates that religious discrimination is not unlawful in the UK. To succeed in the UK courts, a case of religious discrimination must be argued as a case of racial discrimination.

In *Mandla v Dowell Lee* a Sikh boy was barred from a private school while wearing his turban. The only way he could successfully fight this was by showing that he was subject to discrimination on "ethnic or national" grounds. In the event, the House of Lords found that he could, as the discrimination was due to his 'ethnic' background.

This situation is unsatisfactory, as the discrimination was clearly due to his religion, and it has not helped Sikhs in other situations of discrimination, ie *Panesar v Nestle Company Ltd* [1980] ICR 144 where the dismissal of a bearded Sikh from a chocolate factory was held to comply with discrimination laws. The *Mandla* judgment has not helped other religious minorities. This judgment has failed to protect other religious groups - ie a Jew, where the discrimination was purely religious [*Seide v. Gillette Industries Ltd.* [1980] ICR 144]

Dawkins v. Dept of Environment [1993] IRLR 284 - Rastafarians are not within the protection of the Race Relations Act because they "have not established some separate identity by reference to their ethnic origins".

The European Court of Human Rights, which has now been incorporated into domestic law, its limitations in many respects are evident - it lacks provision for the protection of social and economic rights, and the protection against sexual and racial discrimination is limited. Past cases from the ECHR on freedom of conscience and religion are not encouraging.

Human and civil rights are also protected by the European Court of Justice, under the Treaty of Rome. Presently these rights are more easily and directly enforceable in the courts, and the court is known for taking a radical view on many issues - in the interests of the promotion of rights in a harmonious manner across the European Community.

An important case on religious rights which shows the limitations of the ECHR in protecting religious rights, is *Kokkinakis v. Greece* (1993)

A Jehovah's Witness was arrested more than 60 times under a Greek law prohibiting proselytising. He spent 5 and a half years in jail. The case that went to the European Court of Human Rights after the wife of a cantor of a Greek Orthodox Church spoke to the Jehovah's Witness at her home. When she told her husband he demanded that his wife and the JW be arrested. They were both arrested, jailed and later convicted to four months in jail, a fine, and ordered to destroy their religious books. The sentences were reduced on appeal.

The ECHR found the conviction contrary to Article 9. However, their reasoning was unclear, and disturbing. They held that the government had a legitimate aim - the protection of the rights and freedoms of others" - without offering any further explanation. In fact Article 9(2) states that a government can only limit manifestations of belief if it is 'in the interests of public safety, for the protection of public order, health or morals, or for the protection of the rights and freedoms of others' in *Kokkinakis* this appears to have been satisfied by minimal justification.

More worryingly, the majority of the court appeared biased against non-mainstream religions - and said " a distinction has to be made between bearing Christian witness and improper proselytism" - clearly favouring Christianity as the main religion.

This reflects the views presented in other cases:

Ahmad vs UK (1981)

The European Commission on Human Rights rejected the application from a Muslim state school teacher in the UK, who had asked for a 45 minute extension of his lunch break on Fridays for prayers. The Commission rejected the request without considering whether the school could reasonably accommodate the request. They held that as he had willingly accepted his employment and was free to resign at any time, he had "an ultimate guarantee of his right to freedom of thought, conscience and religion."

Chappel vs UK

The UK government prohibited Druids from worshipping at Stonehenge, which was deeded to the government by a Druid on the condition that Druids be allowed to worship there and that the site be open to the public. Following disturbances at the site, for which Druids were not responsible, the government banned Druids from holding mid-summer ceremonies there.

The Druids argued that Article 9(1) was being infringed. The Commission assumed a breach of Article 9(1) but then assumed under Article 9(2) that the government had a sufficient basis for its actions, without requiring the British government to show that there was no reasonable alternative to banning the Druids.

Recommendation

The UK needs a specific statute enshrining religious freedom. This would necessitate (or imply) the repeal of the 17th century laws which codified the supremacy of Protestantism and anti-Catholicism.

PART III

SIKHS AND SELECTED ENGLISH CASE LAW: FURTHER INVESTIGATION

The Sikhs started to migrate to Britain in the 1950's and in more serious numbers in 1960's. In the 1970's there was a fresh wave of migration from East Africa. In the 1980's the Sikh migration to United Kingdom was mainly as political refugees from Punjab. In the 2000's political refugees may still be the dominant migrants. In the 1980' dependants, particularly elderly relatives, have also joined their relatives in the UK in large numbers as Sikhs began to settle down. There had been some Sikhs scattered around the UK long before the 1950's.

The first wave of migrant Sikhs came here as economic migrants from Punjab. They overcame the hurdles of religious intolerance and prejudicial or narrow practises in employment fields by compromising their religious adherence. It can be argued that for most religion was an identity rather than a deep conviction. Economics challenged them and they overcame the obstructions by cutting their hair and beards. Interestingly most Sikhs who had migrated to UK before the mass migrations were able to successfully retain their religious identity. This was largely due to the fact that they avoided areas where they would be required to make compromises.

TURBAN AND TRANSPORT CASES

MANCHESTER: G.S.S. SAGAR

It is in the 1960's that Sikhs began to challenge the impositions against them. These were personal stands rather than a determined policy by the community. The first of these is the case of Mr G. S. S. Sagar in 1959.

Mr Sagar applied for the job of a bus conductor with the Manchester City Council transport department. He was rejected on the grounds that his turban did not conform to conditions of service in the department, as busmen were required to wear caps. In fact few wore them, but that did not deter the council from implying Mr Sagar that the cap was mandatory. Mr Sagar was willing to wear a blue turban with the City Council's badge but this did not satisfy the council.

Over the next 7 years this dispute raged in the council. There were at least four debates in the council. Mr Sagar pointed out that the Sikhs had served in the British army and that nearly 80,000 Sikhs had died in the two world wars. The Sikh soldiers had always worn turbans.

At the time the Trade Unions were against giving exemptions to any particular group and therefore Mr Sagar had to rely on the support of the Sikhs. Sant Fateh Singh was visiting UK and was drawn into this issue. He took up the matter with the authorities at the national level and drew on the military argument.

"If turbaned Sikhs could operate a tank they could surely drive a bus or ring a bell without endangering the safety of passengers or causing offence".

The Council finally reversed its decision but by that time Mr Sagar had passed the maximum age for recruitment. However it paved the way for others.

WOLVERHAMPTON: TARSEM SINGH SANDHU

The second campaign involved one Mr Tarsem Singh Sandhu from Wolverhampton. He was employed by the Council's transport department while clean shaven. After an illness in 1967, he came back to his job with turban and beard, claiming he had developed spiritual awakening. His employer sent him home and told him to come back clean shaven as he was in breach of the regulations.

This dispute lasted 2 years. There was a mass march in New Delhi to the British High Commission, pressure from the Indian Government and a visit to Wolverhampton by a Minister from the government (British). The Council relented and authorised the wearing of the turbans and beards by Sikh men.

This also gave Mr Enoch Powell an opportunity to warn of a Britain with pockets of alien cultures.

These two decisions encouraged many Sikhs who had previously shorn their hair to revitalise their commitment to the religion and wear turbans and beards. This was further boosted by the arrival of Sikhs from east Africa who had successfully maintained their religion in East Africa and prospered too. They brought their confidence to this country.

LEGAL DECISIONS CONCERNING SIKHS

THE ROAD TRAFFIC ACT CONCERNING HELMETS

Until this time the issue was confined to political field. The legal issues started in the 1970's when the Sikhs began to wear their turbans with greater confidence and began to challenge prejudice and restrictions more widely.

The first legal battle concerns the Road Traffic Act 1962. This Act authorises the Minister of Transport to make regulations requiring persons driving or riding on motor cycles to wear protective headgear of a specified description. Not wearing one would be an offence.

This was brought into force in 1971 and was incorporated into the consolidated RT Act of 1972 as section 32. This section also authorised the Minister to exempt certain categories of persons. And before making such regulation he was required to consult with such representative organisations as he thought fit.

In 1973, John Peyton, the Conservative Minister of Transport received strong representation from the Sikh community but he declined to consult with any Sikh organisation and no exemption was granted. The regulation came into force in 1973.

The Minister took the view that there were studies showing two thirds of deaths on motorbike accidents attributed to lack of a helmet and the majority approved of such measure.

Some Sikhs began to deliberately flout the law and were duly convicted. Political campaigning was started with Sikhs lobbying MPs at the 1974 elections.

Mr Baldev Singh Chahal from High Wycombe was convicted not wearing helmet and he tried to get his case to the High Court pleading that the Minister had failed to consult the Sikh community. The Divisional court however dismissed his case with Lord Widgery stating

"No one is bound to ride a motor cycle. All that the law prescribes is that if you do ride a motorcycle you must wear a crash helmet. The effect of Regulation no doubt bears on the Sikh community in this respect because it means that they will often be prevented from riding a motor cycle, not because of English law but by the requirement of their religion"

The Sikhs however felt that it wasn't religion which forbade riding motorcycles but English law which precluded them.

In 1974 the new Labour Government's Minister of Transport was met by a delegation of MPs but he declined to make the amendment. Sydney Bidwell an MP from Southall introduced a 10 minute Bill which failed due to lack of time. The government was unwilling to introduce it in its own time. Sydney Bidwell introduced a private members Bill but it was not discussed.

In the Standing Committee and in a debate in the House of Lords there were questions raised whether the turban was indeed a religious requirement or simply a cultural feature. While Lord Avebury supported that the turban was a religious article, some Lords, particularly Lord Moson opposed this. The later quoted Sir Herbert Thompson, the last British resident of Punjab that the turban was not a religious article.

There were reservation about granting special privilege to one group. Others wondered whether religious freedom could predominate over principles of equal treatment in enforcement measures. Some mentioned that the added costs to NHS in case of accidents had to be noted.

The Anglo Sikh military tradition was drawn again particularly by Sydney Bidwell. Even Winston Churchill was referred to the contribution of Sikhs in the wars.

After these debates a Motor Cycle Crash Helmets (religious Exemption) Act was enacted into law in November 1976. This was under section 32 of the RTA 1972 which allowed the Minister to consult and stated that the act will not apply to any follower of the Sikh religion while wearing a turban. This was incorporated in the consolidated Act of RTA1988.

It does not however state whether the liability of the other party in case of an accident will be reduced in view of the fact that the Sikh did not wear adequate protection.

MANDLA Vs DOWELL LEE

WEARING TURBANS IN EDUCATION ESTABLISHMENTS

This case has relied on the Race Relations Act under the provision of indirect discrimination. The Race Relations Act 1975 in UK had an interesting aspect. It introduced the concept of indirect discrimination since direct discrimination is rare. However people can introduce indirect discrimination by imposing conditions that the majority in a particular race would find difficult to comply with.

In the Mandla case, Gurinder Mandla was refused admission to a School as he insisted on wearing his turban. The headmaster said that the school requirement was short cut hair and that to make exception for one individual would be unfair to others, infact discriminatory to others. He also said that he was trying to promote a Christian School although people of other religions were accepted but a distinctive identity such as a turban would have an impact on Christian aspect of the School.

The case went up the ladder to the Court of Appeal where Lord Denning dismissed it on the grounds that the Sikhs did not qualify as an ethnic group with distinctive biological racial characters.

HOUSE OF LORDS

Lord Fraser

The House of Lords however reversed the decision. Lord Fraser stated: My Lords I recognise that 'ethnic' conveys a flavour of race but it cannot... .. have been used in the 1976 Act in a strict racial or biological sense. For one thing, it would be absurd to suppose that Parliament had intended that membership of a particular racial group should depend on scientific proof that a person possessed the relevant distinctive biological characteristics (assuming such characteristics exist). The practical difficulties of such proof would be prohibitive and it is clear that Parliament must have used the word in some more popular sense. For another thing, the briefest glance at the evidence in this case is enough to show that, within the human race, there are very few, if any, distinctions which are scientifically recognised as racial.

Lord Fraser then stated

For a group to constitute an ethnic group in the sense of the 1976 Act, it must... regard itself, and be regarded by others, as a distinct community by virtue of certain characteristics. Some of these characteristics are essential, others are not essential but one or more of them will commonly be found and will help to distinguish the group from the surrounding community. The conditions which appear to me to be essential are these:

1. a long shared history, of which the group is conscious as distinguishing it from other groups, and the memory of which it keeps alive
2. a cultural tradition of its own, including family and social customs and manners, often but not associated with religious observance. In addition to those two essential characteristics the following characteristics are relevant;

3. either a common geographical origin or descent from a small number of common ancestors,
4. a common language, not necessarily peculiar to the group,
5. a common religion different from that of neighbouring groups or from general community surrounding it,
6. being a minority or being an oppressed or a dominant group within a larger community, for example a conquered people., and their conquerors might both be ethnic groups

Lord Templeman

Lord Templeman took a narrower view. He felt that ethnicity required some characteristics of a race, namely group descent, a group of geographical origin and a group history

"The evidence shows that the Sikhs satisfy these tests. They are more than a religious sect, they are almost a race and almost a nation... As a nation the Sikhs defeated the Moghuls and established a kingdom in the Punjab which they lost as a result of the first and second Sikh wars; they fail to qualify as a separate nation... because their kingdom never achieved sufficient degree of recognition or permanence. The Sikhs qualify as a group defined by ethnic origins because they constitute a separate and distinct community derived from racial characteristics I have mentioned."

The Sikhs have tried to rely on this indirect discrimination since then but have not succeeded in all cases.

Entertainment.

CRE v Genture Restaurants Ltd

The company was proprietors of a night club in which a Sikh was refused entry **due to** his turban.

The case was decided in Birmingham County Court under section 20 of Race Relations Act in 1979 before the pronouncements of Court of Appeal and House of Lords. The company tried to argue that the person was being rejected on good manners, ordinary etiquette, custom etc in insisting that all head gear be removed. The court dismissed this.

In 1984 Gurmit Singh Kambo v Vaulkhard in Newcastle The Court of Appeal upheld a decision by Newcastle County Court that the licensee of the public house had

unlawfully discriminated against a turbaned Sikhs by refusing him admission because of no headgear rule.

EMPLOYMENT

Under section 4 of the 1096 Act it is unlawful to discriminate in employment.

In *Singh v Rowntree Mackintosh* the Employment Appeal Tribunal held that 'no beards' rule was justified on grounds of hygiene.

The factory interestingly had people with moustaches in some of its factories but Lord Macdonald said this was acceptable as long as the company was trying to set standards.

Panesar v Nestle in 1980

Similar conclusion was reached and the ruling upheld by the Employment Appeals Tribunal and Court of Appeal. On the basis of hygiene.

Kuldip Singh v British Engineering Ltd

A turbaned Sikh employed by British Rail engineering workshops brought an action against his employers alleging unlawful discrimination on the ground that he had been demoted for failure to wear a type of hard hat known as 'bump cap'. The Industrial Tribunal rejected his claim but held that the demotion was unlawful as he could have been given alternative employment in another area where such caps were not required.

In the period since these actions, the courts have set a higher objective standard for employers to show that there was no justifiable alternative method of achieving the desired outcome. Had these cases gone to court now the verdicts may well have been different.

PART IV

OVERSEA LEGISLATION AFFECTING SIKHS

International Law

International law contributes and shapes national policy, acting as a check on state policy. It is often inspirational rather than concrete, though over time it has been seen that international instruments that have been ratified by states are beginning to have more substance and affect on states' practises and laws. Therefore the consideration of international law is also important.

International instruments are wide in the protection that they seek to provide, talking of 'human' rights whereas nation states tend to protect only particular classes of people. For example in the United Kingdom only people who are members of a racial group had protection under the law from unlawful discrimination. Therefore international law is more general and wider than state law. It is because certain groups may find themselves excluded by state legislation that they may turn to international law.

The UN Declaration on the Elimination of All Forms of Racial Discrimination (1963) states that "discrimination between human beings on the ground of race, colour or ethnic origin is an offence to human dignity..." The inclusion of the ground of ethnic origin is important to the Sikhs since this is the criteria which most closely applies to the Sikhs as was recognised by the House of Lords in the United Kingdom. This entitles Sikhs to protection under the appropriate legislation. However, a problem still remains that even though at an international level this wording is included (as well with other international documents), still there is a struggle with what the term 'ethnic origin' actually means to different countries. The inclusion of certain terms in legislation are all very well but the Sikhs find themselves struggling with the interpretation of the terminology. Therefore to recognise the Sikhs as an ethnic group with a distinct identity at an international level would assist the Sikhs to ascertain their rights and protection against discrimination.

Some other international instruments of interest are:

Universal Declaration of Human Rights

Article 2

Everyone is entitled to all the rights.... without distinction of any kind, such as race, colour, sex, language, religion..., national or social origin....

Article 18

Everyone has the right to freedom of thought, conscience and religion...

Article 19

Everyone has the right to freedom of opinion and expression....;

Article 29 .2

In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedom of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.

International Covenant on Economic, Social and Cultural Rights

Article 2.2

Stateguarantee that rights enunciated in the present Covenant will be exercised without discrimination of any kind as to race, colour, sex, language, ... national and social origin,

International Covenant on Civil and Political Rights

Article 26

... the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.

Article 27

In those countries in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess their own religion, or to use their own language.

Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities

Article 1

States shall protect the existence and the national or ethnic, cultural, religious and linguistic identity of minorities within their respective territories and shall encourage conditions for the promotion of that identity.

Article 2

States shall adopt appropriate legislative and other measures to achieve those ends.

Declaration on the Elimination of All Forms of Intolerance and of Discrimination based on Religion or Belief.

Article 1.2

No one shall be subject to coercion which would impair his freedom to have a religion or belief of his choice.

However almost all the rights are subject to limitations as are prescribed by law and are necessary to protect public safety, order, health or morals or fundamental rights and freedom of others. This is interpreted variably by different countries with some requiring a higher standard for limitation than others. Religious rights are most easily limited.

NATIONAL LEGISLATION

At a national level, it can be said that different legal systems deal with minorities, such as the Sikhs in their own ways. Each deals with such rights within the constraints of their

constitution. In many legal systems the Sikhs have had to tussle with the law in order to secure their rights.

United Kingdom

The UK does not have a written constitution, but rather it is described as having an unwritten constitution gathered from case law, Acts of Parliament and conventions. Problems arise in particular with the turban and beard, because the turban and beard are immediately noticeable and distinct. During the period of the main thrust of immigration, many Sikhs were in dire economic situations following India's partition. If they did not get jobs and an income in the countries they migrated to then they were almost destitute with no options. This economic position of the Sikhs forced many to sacrifice their beards and turbans in order to secure employment. Once they grew in size and confidence, the Sikhs began to restore their identity, religious and cultural practices.

General race discrimination by individuals and public bodies was apparent and obvious and so Parliament responded by passing the Race Relations Act. However, this Act which was the first of three of its kind did not go far enough as it was restricted to discrimination in very particular circumstances only. Then in 1976 the third Act was passed: Race Relations Act 1976 which outlawed discrimination, whether direct or indirect against a racial group protected under the meaning of the Act. Therefore, all rested on what would be defined as a 'racial group.' This question was raised in the landmark case of Mandla v Dowell Lee and Another [1983].

This case as discussed above questioned whether the act of the headmaster of a private school to refuse admission to a Sikh boy unless he removed his turban and cut his hair was lawful and justifiable. The Act defines a racial group as '*groups of persons defined by reference to colour, race, nationality or ethnic or national origins*' (note: intentionally excluding religion, politics or culture). The County Court held that the Act should be narrowly construed to mean ethnic as 'pertaining to race' hence excluding the Sikhs as they cannot be distinguished from Punjabis in the general sense. The case went on appeal to the Court of Appeal that upheld this decision. However, the case then went to the House of Lords, which reversed the decision. Lord Fraser stated that 'ethnic' is surely to be understood as wider than biological or in a strictly racial sense. His lordship then developed other ingredients that were necessary to be recognised as of 'ethnic

origins' for the purposes of the Act. Applying these criteria to the Sikhs the House of Lords found that the Sikhs constituted an ethnic group (which correlates to the modern meaning of 'ethnic'). Therefore ethnicity is the way forward that the UK courts have chosen to take in order to protect the distinctness of Sikhs. Since this case the Sikhs have been afforded the protection under the Act.

The right to wear the turban for many Sikhs has been a struggle in the UK and in other countries too. After much campaigning and lobbying, with the support with Members of Parliament, turban wearing Sikhs were made exempt from wearing crash helmets while riding motorcycles. (Motorcycles Crash Helmets (Religious Exemption) Act 1976). The Horses (Protective Headgear for Young Riders) Regulations 1992 Act also exempts Sikhs for religious reasons to wear protective headgear when riding horses.

The wearing of the Kirpan is allowed and so unaffected by the knife ban which was created by the Offensive Weapons Act 1996. Therefore, to some extent Parliament has recognised the position of Sikhs and accommodated for their beliefs and practices. "

A FEW RELEVANT ENACTMENTS:

Employment Act 1989, sections 11 and 12

This provided an exemption for turban wearing Sikhs from any requirement to wear hard hats on construction sites, thereby accepting the previous practice on construction sites where some 40,000 Sikhs had so worked quite safely for many years.

Horses (Protective Headgear for Young Riders) Regulations 1992, reg 3(1) and 3(2)

This provides an exemption for Sikh children from any requirement to wear protective headgear on horses.

Offensive Weapons Act 1996

Section 4 provides an exemption for religious reasons from any charge of having a blade or point or offensive weapon on school premises for Sikh children; a similar exemption was provided on the grounds of national customs for Scottish school children who have a knife strapped to their legs when wearing a kilt.

Human Rights Act 1998

This came into force in October 2000 and incorporates the European Convention on Human Rights into UK domestic legislation; it provides protection against racial discrimination, (not religious discrimination), amongst other civil and political rights. The process of incorporating the European Convention on Human Rights into UK domestic law started after the then UK Government was defeated on an Urgency Motion in the European Parliament in June 1996 calling on the release or provision of a fair trial in an independent court for Raghbir Singh, editor of Awaze Qaum (British Punjabi newspaper), who had been held in prison for about 2 years without trial in a court.

Health and Safety Executive Guidance Note 1998 on turban wearing Sikh workers states that Sikhs have an exemption on construction sites, and refers to the wide definition of construction work; it also gives examples of negligible risk and that previous experience can be used to allow Sikhs to continue working in factories whilst wearing their turbans only. It states that the primary duty on employers is to remove the risk at sources, and that the wearing of protective equipment should be a last resort only.

Lord Chancellors Kirpan statement (dated 23rd November 1999)

There have been complaints for some time that Sikhs wearing Kirpans as witnesses, experts, policemen, magistrates, judges, solicitors, barristers, etc. have had difficulties entering court buildings. Following legal advice and discussions with members of the judiciary, it was agreed that Sikhs could enter court buildings wearing their Kirpans providing they do not exceed 6 inches in total length. The Court Services Security Officer has given instructions to this effect, and all Crown and combined courts have been reminded of this policy. The metal detection scan machines at some courts will detect the Kirpan, and an explanation should be given if necessary.

Canada

Canada has chosen to approach the matter in a different way, recognising the Sikhs as a religious group, so that Sikhs come under the protection of the various legal instruments that ensure freedom of religion. As well as protecting religious freedom, Canadian legislation also goes further to promote multi-culturalism. Where discrimination is alleged to have occurred by a governmental agency protection must be sought under the Charter of Rights and Freedoms. And where discrimination is alleged to have occurred by a private organisation or

individual then protection under the Human Rights Act is to be sought. Canada has dealt with the Kirpan (one of the 5 K's) considerably through litigation. Not only does one realise the legal position of the Kirpan, but also Canada's commitment to ensure freedom to act according to one's religious belief. Public policy grounds, in Canada, may limit the practise of religious beliefs. Case law has illustrated that this limitation on the ground of public policy (which usually means public safety) is only restricted where necessary: i.e. so necessary so as to override the right of religious freedom.

The Kirpan is often viewed as a 'knife,' 'dagger' or a 'weapon,' hence there are concerns for public safety, but for the Sikhs it is not a weapon but rather an article of faith. The Criminal Code of Canada 1985 defines a weapon in such a way that for something to be a weapon there must also be a subjective element in the carrier of the article to intend to use it in such a way too. Thus, the Kirpan, which is an article of faith is not considered to constitute a weapon under Canadian law. This was confirmed by case law. (R v Arrance) [1971].

After 11th September 2001 incidence in Newyork, the sword in any size was banned in all countries including United Kingdom. Most of the restriction have now been removed, and a three inches sword in allowed in the public places. Many other countries have also follwed the suit and have allowed the wearing of three inches sword.

QUEBEC CANADA

School board rules against Gurbaj Singh (12 yrs) carrying his 10 cm kirpan (well covered and worn under), the case is going to the Quebe Superior Court. Similar case has been won in Toronto (Peel School Board-teacher was allowed to wear his kirpan) If needed the case will go on to the Supreme Court.

United States of America

The United States of America (USA) recognises the Sikhs as a religious group. It interprets religion as a conflict between the right of an employee to practise their religion and the right of an employer to conduct their business and not be burdened by excess cost

due to their employees' religious needs. Therefore USA places more relevance on commercial interests. The balance is not static and has changed over time and could change in the future. The Civil Rights Act 1964 was modified to require all businesses (except companies with fewer employees than 15) to accommodate for the religious needs of their employees. Then in 1997 Senator John Kerry and Dan Coats introduced a Bill called the Workplace Religious Freedom Act of 1997, which required employers to accommodate for their employees' religious practises with the restriction unless there was "significant difficulty or expense" involved. This Bill failed to pass because of the obvious drawback and loopholes that it had. During the Clinton administration another Religious Freedom Act was proposed, which would secure rights better, however, due to the political process and what is often described as a 'gridlock' situation, the Bill failed to pass. Therefore American Sikhs struggle with the law as their case has not been established sufficiently as regards to the turban and the 5 K's.

India

Even though the Sikhs' country of origin is Punjab, India, however, their rights there have not been adequately secured and they continue to be tested in courts. The Indian constitution has created ambiguity on the ethnic and religious distinctiveness of Sikhs by placing them in the same paragraph as Hinduism on the matter of personal code. This has often led to political rather than legal disputes. However exemption from wearing helmets on motorcycles and the right to ride with turbans was achieved after much dispute and protest.

Some legal systems have recognised the rights of Sikhs in one way or another. The United Kingdom, through the notion of ethnic origins; and for example Canada through religious freedoms. The sadness is that in each country Sikhs are having to fight in the courts after lengthy legal battles to ensure that their children and the next generation can practise their religious and cultural practises, such as wearing the turban. They face this obstacle because they cannot be so easily defined.

SIKHS IN THE FIELD OF EMPLOYMENT AND SOCIAL INTERACTION

United Kingdom

The case of Mandla in the UK was ground breaking as it established that the Sikhs are distinct and that they have protection under the current legislation, as they are an ethnic group and so they cannot be discriminated against in places of employment especially. However, since this case further developments have not been made and the Sikhs have fallen into the loopholes of legislation. In Canada, for example, one of the loopholes being that the rights prescribed by the Charter is subject to 'such reasonable limits as prescribed by law' (section 1 of the Charter). In the UK Sikhs often find that under the legislation their practices are compromised where discrimination is 'justified' (section 1 (1)(b)(ii) of the Race Relations Act 1976). Even though these provisions are necessary, however, they have often been found to compromise the practices of Sikhs.

Canada

Many Sikhs are employed in the construction industry, working on building sites. Because of the dangerous environment of the construction site, there is a legal requirement in most countries to wear protective headgear. The Sikhs are unable to wear this protective headgear over their turban. The case of Bhinder Singh v Canada [1985] illustrates that rules and regulations are not discriminatory on the face but they do affect people in different ways. This case concerned Article 26 of the International Covenant on Civil and Political Rights, concerning the non-discrimination article. The case was prepared against the Canadian government, concerning the requirement to wear hard hats on construction sites. The claim that the legislation was discriminatory was dismissed as the 'objective purposes of the legislation was not discriminatory.'

Further in the Canadian case of Sidhu v. Fraser Pulp Chips Ltd., [1985] a Sikh man filed a complaint against his employer; a pulp chips company, with the B.C. Human Rights Commission. He alleged that he was discriminated against in respect of his employment because of his race, place of origin and religion without reasonable cause. Mr. Sidhu was

refused re-employment after recovering from a compensatable injury. In addition, he alleged that upon becoming a practising Sikh (he began wearing the 5 religious symbol of Sikhism and the turban), he was subjected to racist language and improper treatment. The B.C. Council of Human Rights dismissed Mr. Sidhu's complaint on the grounds that he did not establish proof of religious discrimination. The Council also held that Mr. Sidhu's evidence did not support his complaint of discrimination based on race or place of origin. Highlighting that even though there is legislation in place, that Sikhs continue to suffer discrimination and hardship under the law. As regards to what actually constitutes racial discrimination or discrimination on the basis of religion is an uncertainty. Hence there is need to recognise Sikhs and their belief and practices so that they do not suffer this continuous discrimination.

United Stats of America

In the USA, in the case of Joginder Singh v. United Postal Service. (UPS which is a courier like Federal Express), shows that Sikhs are being discriminated because of their distinct religious and cultural practices. UPS fired Mr, Singh because he refused to shave his beard and remove his turban. UPS guidelines were that their carriers had to comply with a dress code. That case was settled on an individual basis and Mr. Singh received compensation. However, UPS refused to neither accept any blame nor change its policy as a result of the settlement.

Many cases involve cooks and applicants to fast food chains that have been denied jobs because of facial hair. The New York City code says that any body with a beard must wear a net because of the danger of hair falling into food. No one has yet to challenge the code with most cases usually settled. Legislation and case law is less developed in the United States, with the result that American Sikhs notoriously have to take their grievances to court.

PART V

ONGOING ISSUES

Below are a few cases that are unreported, that have been made aware to Sikh Human Rights Group through interviews and radio programmes and study groups. They illustrate that the problems that the Sikhs face are on going regardless of whether the particular country has legislation in place or not, such as the UK. This is because of the sections in the legislation that allow for justifiable discrimination and the like, and also because of lack of understanding of the employers.

France

In October 1998 a British Sikh studying French and teaching English at a High School was told by the headmaster that he was not permitted to wear his turban while teaching. In the immediate, the Sikh was reallocated to another school that did not object to the wearing of the turban. The same person encountered further problems of wearing his turban while applying for his 'carte de sejour' that required a passport-sized photo. The objection was that the turban would need to be removed, as ears and hairline need to be revealed for security purposes. In January 2004, President of France instructed French Education Minister LUC Ferry to introduce a bill in the French Parliament that will pave the way for a strict law banning the display of religious symbols in schools. Even under the present laws Sikhs are forced to take their turbans off for any photographs for getting any official French documents.

A Case of Refusing Entry in a Club in New York USA

An incident involved a Sikh teenager who was asked to remove his turban before entering a club to attend a party. The fifteen year old refused on grounds that he could not compromise his religious beliefs and practices. Such incidents have occurred in many countries including U.K.

USA Army

A Sikh, while serving for the USA Army was denied the right to wear his turban while on duty. The United Kingdom and Canada allow exemptions to wear the turban when serving in the army. However, through research it has been found that problems have also arisen as regards to the Kachera (breeches) in that it conflicts with the uniform requirements. Recently, Sikh Gurdwaras have had dialogues with the government and the army to put forward the case of the Sikhs. It is worth mentioning that the largest group of soldiers in the British Indian Army during the two world wars were Sikhs. No issues were raised at the time.

Italy

In a recent case decided in Italy on 7th October 2003 the honourable judge said in his judgment, "Sikhs have proved themselves as a civil, trustworthy and hardworking community. They have been very successful in Italy. No prejudice should be shown to them or their religious symbols. The kirpan will now be legalized in my districts of Modena and Reggio Emilia."

The next stage is to take the campaign to the national level, ensuring all Sikhs in Italy are free to wear the 5 kakkars.

In the recent past, after a radio programme on the work of the Sikh Human Rights Group a Sikh from Italy phoned to say that as the legislation stands Sikhs are unable to wear their turbans while riding motorcycles in Italy.

Even though these cases are not reported and have not gone to court it is thought worthwhile to mention them as they illustrate the problems that Sikhs encounter in schools, the workplace and other areas such as the army. It must be said that, so many of them do not realise that they have rights and that they can and should be enforced. Therefore, unfortunately many have to compromise their beliefs in order to comply with, for example, uniform requirements. It is then even more important to educate the general public and the Sikhs of the rights that they hold and are entitled to express so that Sikhs can be aware of their rights as well educating the general public including employers and service providers.

CONCLUSION

The Sikhs are an international community residing and established in almost all countries around the world. They work and participate in all aspects of life such as law, medicine, construction, manual work, politics etc. Sikhs have a reputation as hardworking, trustworthy and reliable, contributing to the economic welfare of the country in which they reside. Sikhs continuously encounter problems because of their distinct identity, the most identifiable aspect being the turban and the 5 articles of faith (worn by Amritdhari Sikhs). After notoriously lengthy and expensive legal battles the Sikhs have secured some rights in countries such as Canada and the UK.

Sikhs are excluded from general legislation because of a complex interplay of religion, culture, race and ethnicity. Canada has described the definition of the Sikhs as a religious group to ensure that they are protected from discrimination under the law. The UK has found the Sikhs to be an ethnic group under the meaning of the law with a distinct identity. Therefore it can be said that these countries have accommodated the Sikhs in some way possible in the framework of the necessary legislation. Other countries still struggle to define Sikhs due to the limitations in the generic language of the law.

Because Sikhs are not just concentrated in one country but have immigrated to many countries they face difficulties in each country. They find difficulty in being recognised by the law, as in fact they did in the UK until finally the House of Lords recognised them as distinct ethnic group.

At a national level, in the UK and Canada in particular, the courts have played an active role in establishing and ensuring that Sikhs are covered by legislation that covers discrimination. This was seen in the Mandla case in particular. However at a local level, the Sikhs still suffer discrimination because of their distinct identity in places of employment and other institutions such as schools. Ironically it is not active prejudice that Sikhs usually face but discrimination resulting from exclusion within anti-discrimination language. Therefore the world needs to be more aware of this challenge of diversity, posed by conformist. The world also needs to find a solution either by direct reference to the Sikhs as has been done in some countries or with language that will be

inclusive of the Sikhs as well. It will be best done at the international level so that it can impact upon domestic law.

At an international level it is apparent that Sikhs are not covered by generic language. Therefore the international community needs to accommodate the Sikhs to make international instruments and Declarations against discrimination inclusive of all people including the Sikhs with their complex interplay of multiple factors.

PART VI

GURDWARA LEGISLATION IN INDIA

The Gurdwara legislation in India has

- a. An impact on Gurdwaras in United Kingdom. (In November 2003, there was a move to make an All U.K. Gurdwara Council which would liason with the SGPC and the Akal Takhat for its functioning)
- b. Created a working definition of a Sikh
- c. Described the function of Gurdwaras
- d. Set the precedence for appointment of management committees
- e. Set a precedence for registration of Gurdwaras

THE IMPORTANT ENACTMENTS ARE AS FOLLOWS:

1. The Sikh Gurdwara Act 1925

The idea was first introduced in 1921. It became an act on 7th July 1925 and now extends to Punjab, Haryana, Himachal Pardesh and Union territory of Chandigarh

2. The Nanded Sikh Gurdwara Suchkhand Sri Hazur Abchal Nagar Sahib Act 1956

3. Delhi Sikh Gurdwaras act 1971

4. The Jammu and Kashmir Gurdwaras and Religious Endowment Act 1973

5. Takhat Patna Sahib - Not covered by any independent legislation but by the Religious Endowments Act 1863 with other government controls

6. Bombay Public Trust 1950 to Gurdwaras in Gujarat and Maharashtra other than in Nander.

7. Madhya Pardesh Public Trust Act 1951

8. Rajasthan Public Trust Act 1959

9. Mysore Religious Endowments Act 1959

10. **Andhra Pradesh Charitable and Hindu Religious Institutions and Endowments Act 1966**
11. **UP Hindu Religious Institutions (Prevention of Dissipation of Properties) Act 1962**

The all India Gurdwara Act (still pending)

The step by step progress is as follows:

1925 - Initial discussion.

1953 - All India Gurdwara Bill 1953 introduced by SGPC

1959 - It was a part of Nehru-Tara Singh Pact

1964 - Introduced in Parliament by Amar Singh Saigal (first attempt in 1958)

1973 - It was a part of Anandpur sahib resolution

1979 - Given to to the Union government by the Punjab government.

1986- It was a part of Punjab Accord

1999- Introduced as a Bill in 1999

HISTORY OF THE LEGISLATION

1.
Gurdwaras are the living embodiment of Sikh philosophy in action. They function as we understand that philosophy. The history of Gurdwaras is the history of the growth and development of Sikhs.

2.
The first Dharamsal management system introduced by Guru Amardas was called the *Manji* system. Those in charge were called Manjidars.

3.
Guru Ram Das re-organised the system and called the care-takers as *Masands*. The Masands were full time preachers who managed the Sikh shrines then called Dharamsal.

The Masands system worked well but then started to deteriorate after the 6th Guru as they became corrupt and oppressive. Guru Gobind Singh liquidated the Masand system and also punished the corrupt Masands.

4.

During the dark period of the Sikh history, after the death of the Banda Bahadur, the Sikh institutions came into the control of Udasis and Nirmalas who were called Mahants.

5.

Maharajah Ranjit Singh constructed a large number of historical Gurdwaras and gave large estates and endowments to them for their permanent income sources

6.

With increase in income and estates, the Mahants also became corrupt and declared themselves to be the virtual owners of the shrines.

7.

During the British rule when land ownership was introduced into India, the Mahants began to transfer the ownership of Gurdawaras and the adjoining lands in their personal names. The positions had started becoming hereditary. This was consolidated with British connivance and policy towards the Sikhs.

8.

The Singh Sabha movement, the Chief Khalsa Dewan, an active Sikh press and general awareness began to awaken the Sikh masses against the Mahants. This was further precipitated by the Jallianwala Bagh incident which inflamed opinions against the Government and its supporters.

9.

The Mahants had also refused entry and acceptance of offerings of the so called low caste Sikhs.

10.

On November 15 1920, Sarbat Khalsa was convened to make arrangements for the management of the Darbar Sahib (Golden Temple) and other Gurdwaras to be transferred to the Shiromani Gurdwara Parbhandak Committee consisting of 175 members.

11.

On December 14 1920, the Shiromani Akali Dal was formed as a political party. Both SGPC and the Akali Dal worked for reforms. . The Akali Dal took a number of Gurdwaras from the Mahants without much struggle, but for others there were lot of struggles and sacrifices.

12.

From the Nankana Sahib struggle onwards about 30,000 Sikhs were sent to Jails, 2000 sentenced under Criminal Law (Amendment) Act, 431 killed, 54 editors of various papers punished and hundreds of thousands of Rupees taken as fine. According to a Govt of India file, the Akali Movement was of much greater concern than the civil disobedience campaign of M Gandhi.

Step by Step progress in passing 1925 Act

1921 –

The first proposal was put forward in 1921. This was for a Gurdwara Commission to consist of 3 members including 2 non-official Sikhs. The Hindus wanted Hindus, Muslims and smaller Sikh sects to be represented while the Sikhs turned the idea down as they wanted an exclusively Sikh body.

1921-

A Sikh Gurdwaras and Shrines Bill was introduced in Punjab Legislative Council. It provided for a Board of Commissioners who were all to be nominees of the Government.

One non-Sikh was to be President, two Sikhs were to be selected from a panel proposed by a majority of Sikh MLC's, and another nominated Sikh, (perhaps a mahant) and all to be paid from Gurdwara funds. The Sikhs rejected this proposal.

1922 –

The Sikh Gurdwaras and Shrines Act 1922.

A Board of Commissioners consisting of 3 Sikhs. One nominated by Government, one by SGPC and the third by the Sikh MLC's. In case there was no agreement between the SGPC the position was to be filled by the government. The Act allowed for local bodies as well. The SGPC did not co-operate on the ground that they wanted permanent control of their Gurdwaras through management decided by them.

1925

The Sikh Gurdwara Act 1925 was introduced in the specially convened session of Punjab Legislative Council on May 1 1925 as a private members Bill by Mr. Tara Singh Moga.

Its principle was that all Sikh Gurdwaras and Shrines were the heritage of the Sikh Panth and should be controlled and managed by them.

The Bill was passed on July 7 1925. The Hindus supported it on the advice of Pandit Madan Mohan Malviya. The Muslims also supported it.

It became an Act on 29th July 1925 and came into force on 1st November 1925. Its Jurisdiction extended to the whole erstwhile Punjab.

After partition its jurisdiction extends to Punjab, Haryana, Himachal Pardesh and Union Territory of Chandigarh.

MAIN FEATURES OF THE ACT

1.

It has 148 articles and extended to the Punjab as it was before the partition.

2.

The Act states that the Government and its officers will not interfere with the management of the Gurdwaras.

3.

The funds are to be audited and used only for religious, charitable and educational purposes.

The Act empowers the SGPC to appoint employees in all the institutions under its control

4.

Although the Act prohibits the government from interfering, the District Commissioner has to agree to all the decisions made by the SGPC.

5.

The SGPC consists of :

Central Board – It has 140 elected members, 5 ex-officio head priests and 15 coopted members. The elections have to be called every 5 years by the Government

Committees of Management - It consists of 5 members, 1 has to be from scheduled caste and one nominee of the Board.

Judicial Commission - All internal disputes are to be settled by the Judicial Commission of 3 Sikhs appointed by the Government from a list of 7 provided by the SGPC

The Act has worked reasonably well but elections have been postponed or simply not called several times.

THE DELHI GURDWARA ACT 1971

The committee has 46 elected, 2 co-opted, 4 ex-officio Takht Jathedars and 2 representatives from Delhi Singh Sabhas and 1 SGPC nominee.

The Act requires elections every 4 years although these have only been held once or twice.

THE ALL INDIA GURDWARA ACT

BEFORE INDEPENDENCE

The Gurdwara Reform movement of the 1920's called for an Act for All India. S Mangal Singh Maan made this demand in writing. Pandit Madan Mohan Malviya supported this demand. Mohammed Ali Jinnah also promised support for this.

The government said that it wants to see how the Punjab Act will work and it promised to enact an All India Act following this. Despite the demand arising soon after, this never occurred during British rule although some work was done on this.

POST INDEPENDENCE.

The demand was revised. SGPC sponsored an All India Gurdwaras Bill in the Union Parliament in 1953.

The Central government promised to give support for this act in 1956 during the language debate.

Nehru had expressed support for it and agreed to it in the Nehru-Tara Singh pact of 1959

The first draft was based almost on the Gurdwaras Act 1925. The SGPC passed a resolution on 23rd April 1958 to get the Akali MP, Ajit Singh Sarahadi to introduce the Bill in parliament. He did not take the initiative but the Bill was introduced by Amar Singh Saigal a Congress MP from Madhya Pradesh.

Mr Saigal reintroduced the Bill in 1964 but this met with the same fate.

Anandpur Sahib Resolution

The Akali Dal reintroduced the issue in its policy programme adopted in Anandpur sahib on 16-17 October 1973. It further went on to say that it wanted to bring Gurdwaras all over the world under one administration.

The SGPC passed resolution demanding an All India Gurdwara Act 7 times.

It constituted a committee under retired Chief Justice of Punjab, S Harbans Singh as Chairman. The Committee failed to draft the Bill in time for SGPC meeting.

Another Committee was formed. This also failed to produce a draft before the 13th august 1977.

The Punjab Government then decided to draft the Bill by itself with an advisory committee under retired Chief Justice Harbans Singh. The committee issued a long questionnaire to the Sikhs and Sikh organisations to elicit their views. The Chairman travelled throughout India. Eventually a draft was given to the Punjab Government in May 1978.

The Punjab government submitted the Bill to Union government in February 1979. However the SGPC and the Government lost interest as the Bill would have entailed diluting the powers of those in control and this is alleged to have influenced their reluctance to pursue it vigorously.

During the 1980's Mrs Gandhi agreed in principle to the demand for an All India Gurdwara Act but typically she also found ways to frustrate this. She said that the management committees of 25 historic Gurdwaras had to be consulted. Operation Bluestar in 1984 brought this to an end.

Rajiv Gandhi also accepted this Bill in the Punjab accord agreed with Sant Longowal. It was to be done with consultation with Shiromani Akali Dal and others. The government concentrated on the 'others' thus again frustrating efforts.

A review Committee was constituted under Sardar Natha Singh Dalam, a Union Cabinet Minister. This was called the Dalam Committee Draft. The Committee was convened under Dr Jasbir Singh Ahluwalia. The other two members were Giani Lal Singh and Dr Gurnam Singh Tir. It met 8 times between 28th June 1986 and 3rd August 1986.

The Draft Bill was rejected by Sarbat Khalsa for not securing the views of the Sikh religious organisations. The SGPC agreed to reopen the issue with wider public opinion but events overtook.

The concerns regarding the Bill are

1. That it is violative of secular principles to have legislation for religious institutions.
2. That it will strengthen the forces of disintegration
3. That it will increase the influence and powers of SGPC and Akali Dal.
4. That SGPC's budget will increase many fold.
5. Some fear that Punjabis will take over all Gurdwaras in India.

It is to be noted that:

There is a All India Waqf Board for the Muslims

There is a central government commissioner for Hindu Religious Endowments

THE NEW BILL 1999

The main features of the bill are:

It allows for a Central Board in which one third members are from outside Punjab.

The members of the Board will be nominated from the states.

The 5 Takhts will be brought under the control of the Central Board.

Sehajdhari Sikhs will be excluded from voting.

Sri Guru Granth Sahib has been declared a Juristic person, but cannot by name sue or be sued.

PART VII

Reproduced Verbatim – Surjit Singh Gandhi

THE SIKH GURDWARAS ACT 1925: A detailed perspective

The Sikh Gurdwaras Act as it was passed in 1925 does not refer to any special objectives in its body to be pursued; it merely refers to the expediency of providing 'for the better administration of certain Sikh Gurdwaras and for inquiries into matters and settlement of disputes connected therewith.'¹ But Tara Singh, in his speech while introducing the Bill in the Legislative Council gives the following objects of the Sikh Gurdwaras Act, namely²:

- (i) To do away with the permanent position of the Mahants or hereditary priests of temples and thus end their irresponsibility.
- (ii) To utilise the property and income of gurdwaras for the purposes for which they were founded and save it from being wasted in luxurious and immoral living.
- (iii) To conduct the rituals and ceremonies according to the teachings of Sri Guru Granth Sahib.

Mr. J. Coalman, Director of Public Information, in his note entitled 'India in 1925-26' also referred to the same objectives.³

The fundamental principle that underlay the Act was that 'Sikh gurdwaras or shrines are the heritage of the Panth and would be controlled and managed by/through a central representative elected body effectively supervising the work of all the committees of management (of single gurdwara or groups of gurdwaras as the case may be) to be constituted under the proposed enactment'.⁴

This approach marked a complete departure from the approach of the Sikh Gurdwaras and Shrines Act, 1922 which was now repealed to make room for the new Act. Earlier the Sikhs demanded that the gurdwaras were Sikh institutions to be controlled and managed by them only, but the government's contention was that besides the Sikhs there were other parties also whose interests were closely tied up with them and hence any settlement arrived at must be acceptable to all such parties. In the present Act, the government accepted the contention of the Sikhs, and, indeed, it was a no small achievement in itself.

FORMAT OF THE ACT

The Act consisted of 148 sections and divided into three parts and four schedules. In the first part there were three chapters while the second and third comprised one and eight chapters respectively.

In Part I, the first chapter deals with the title, extent and commencement of the Act. It is made clear here that the scope of the Act extended to the Punjab of British India and it continued to be applicable as such till 1947, when the Punjab was partitioned into India and Pakistan. To begin with only 241 gurdwaras were included in Schedule I of the Act, but at the time of partition, there were 761 gurdwaras under the management and control of S.G.P.C.³ The chapter is significant for definitions of various terms, specially that of a Sikh.

The definition of a Sikh runs as follows:

"Sikh means a person who professes the Sikh religion. If any question arises as to whether any living person is or is not a Sikh, he shall be deemed, respectively to be or not to be a Sikh according as he makes or refuses to make in such a manner as the local government may prescribe the following declaration:

'I solemnly affirm that I am a Sikh, that I believe in the Guru Granth Sahib, that I believe in the Ten Gurus, and that I have no other religion'."⁶

Obviously, this definition includes within its parametres even the clean-shaven or Sahajdhari Sikhs, though the Namdharis, Radhaswamis and Nirankaris would not come within it.

Chapter II deals with the procedure to be followed in regard to the determination of whether a particular place of worship is a Sikh gurdwara or not or whether a particular Sikh gurdwara had legitimate claim to certain rights, titles and interests in immovable property inclusive of itself. A period of 90 days after the commencement of the Act was fixed for the receipt of petitions and representations pertaining to the rights, titles and interests involved in a particular gurdwara and its immovable property. The Punjab government was required to issue notification for the information of all concerned thereby giving an opportunity to the affected people to seek protection of their legitimate interests. That was done mainly to do justice primarily to Mahants, the Udasis and all other people who had any kind of vested interest in the Gurdwara property or in terms of ecclesiastical office which they had to lose as a result of acquisition of management by the S.G.P.C. Sufficient and satisfactory arrangements were made for securing compensation to Mahants who being already out of it were not restored or did not choose to remain under the new management and resign within one year. To quote *The Tribune* 'these provisions are not only perfectly fair but abundantly liberal'.

A Mahant could be restored to his office only when the Tribunal found that a place of worship was not a Sikh gurdwara or shrine. Mahant who accepted the new management could be dismissed only if he was guilty of one of the misdemeanours specified in section 135 or had ceased to be a Sikh.

His dismissal was to be preceded by a regular enquiry and he had a right to appeal either to Central Board or Judicial Commission and if need be a further appeal to the High Court. The *Chela* or *Chelas* might also claim compensation if he/they was/were appointed before 1st December, 1924. The *Chela* of the Mahant who had chosen to remain in office under the new management would have preferential right to succeed if he was educationally, morally fit or otherwise suitable.

Fifty worshippers or more, each of whom was twentyone years or more than that and was resident of/in the police station area in which the gurdwara in question was situated could apply to the government (through Secretary to Government) to declare the same a Sikh gurdwara or shrine and if no objection was taken to this petition within the prescribed time, the government would make declaration as asked for. In case of objection, the petition would be referred to an impartial Tribunal who would apply to it the test of section 16 and on its favourable findings, the gurdwara or shrine would come under the Panthic management. All such petitions were to be made within a period of one year or as further extended by the local government. No such petition would be entertained in respect of any institution specified in schedule I or schedule II, unless the institution was deemed to be excluded from specifications in schedule I under the provisions of the relevant section.

Chapter III is a very long one, consisting of 36 sections. It deals with the appointment of Tribunal or Tribunals for the purpose of deciding claims made in accordance with the provisions of this Act and the proceedings that the Tribunal or Tribunals thus appointed were to follow. The appointing authority was vested in the Central as well as local government. A Tribunal was to consist of three members. One of whom, the President, was to be appointed by notification by the Governor-General-in-Council whereas the other two members by the provincial government.

As regards their qualifications, the following criteria were formulated:

The President of a Tribunal shall be a Judge of High Court and each other member was to be:

- (i) a district judge or a subordinate judge of the first class; or (ii) a barrister of not less than ten years' standing; or
- (iii) a person who has been a pleader of any court for an aggregate period of not less than ten years.

Excepting the emoluments of the President, which were to be paid by the Central government, the entire expenditure incurred on a tribunal or tribunals was a charge on the revenue of the local government. All the members of the Tribunal were deemed to be public servants within the meaning of section 21 of the Indian Penal Code.

The Tribunal, when set up, was required to function as a regular court and was to have the same powers as were enjoyed by court as per Code of Civil Procedure, 1908. It was given a jurisdiction, unlimited as regards value, throughout the Punjab, but not

extendable to 'any proceedings other than expressly vested in it by this Act. '⁷ In case the work-load was too much, the provincial government had the powers to constitute more tribunals than one. No proceedings would be taken by a Tribunal unless at least two members were present, provided that notice and summons might be issued by the President or a member nominated by the President for the purpose.

All petitions received by the local government under the provisions of sections 5, 6, 8, 10 & 11 were to be forwarded to the Tribunal for adjudication. The Act defines the principles which were to be taken into account by the Tribunal while deciding petitions regarding titles, right and interests in the funds or in the movable property of a gurdwara. Among the cases to be decided by the Tribunal, the question whether a certain temple was or was not a Sikh gurdwara took precedence over all others. In this regard certain principles were laid down which constituted the basis on which it could make decisions.

The Tribunal shall decide that a particular gurdwara should be declared to be a Sikh gurdwara, if it finds that the gurdwara:

- (i) was established by or in memory of any of the ten Sikhs Gurus, or in commemoration of any incident in the life of any of the ten Sikh Gurus and is used for public worship by Sikhs;
- (ii) owing to some traditions connected with one of the ten Sikh Gurus, and is used for public worship predominantly by Sikhs;
- (iii) was established for use by the Sikhs for the purpose of public worship and is used for such worship by Sikhs;
- (iv) was established in memory of a Sikh martyr, saint or historical person and is used for public worship by Sikhs; and
- (v) owing to some incident connected with the Sikh religion, is used for public worship predominantly by Sikhs.

The Tribunal was also competent to take up cases regarding the management of trusts having connection with any gurdwara. Appeals against the decisions of the Tribunal could be heard by the High Court, subject to certain conditions laid down in the Act. However, no other court could accept a suit against 'anything purporting to be done by the local government, or by the Tribunal in exercise of any powers vested in it by or under the Act. In case, there was any conflict between the decision of the Tribunal and that of another court, the Tribunal's decision was to prevail. Any party aggrieved by a final order passed by Tribunal determining any matter decided by it under the provision of the Act, might, within ninety days of the date of such order, appeal to the High Court.

Except as provided in the Act, no court could pass any order or grant any decree or execute wholly or partly any order or decree of the effect of such order, decree or execution would be inconsistent with any decision of a tribunal, or any order passed on appeal therefrom under the provisions of the High Court.

Part II is the briefest of all parts and contains only one section bearing no. 38 which is further split into six clauses.

It deals with the circumstances in which gurdwara cases could be taken up by courts other than a Tribunal. Such court's jurisdiction was circumscribed to the cases that might arise regarding the Sikh temples which were not included in the notification of the local government and hence were not declared to be Sikh gurdwaras. In determining whether Part III of the Act should be made applicable to such a temple, the courts were required to observe a certain prescribed procedure given in the Act. Schedule III has been attached to this Bill prescribing a moderate scale of court fee.

Part III

The third part of the Act is with regard to the control of Sikh gurdwaras. For this purpose the Act provided for a Board, committees of management and a judicial commission.

The Board was the chief executive authority. It was a pivot as well as focal point of the whole gurdwara administration. There was a good deal of controversy about its name. The S.G.P.C. members wanted it to be named as Shiromani Gurdwara Parbandhik Committee (S.G.P.C.) but the government was not willing to adopt this name. Ultimately, it was decided not to give any particular name to it and to leave the question to the general meeting of the first Board constituted under the provisions of the Act. The condition for the selection of a name was that it must be voted by not less than three-fifth of the members present in the meeting. The selected name was subject to the approval of the government. If the Board failed to get the required support for the same, the Board was to be named as the 'Central Board'. The Board was to be "a body corporate having a perpetual succession and a common seal and could sue and be sued.

Composition of the Board

Regarding the composition of the Board, it was to consist of:

- (1) 120 elected members;
- (2) The Head Priests of the Durbar Sahib, Amritsar, Sri AkalTakht Sahib, Amritsar, Sri Takht Kesgarh Sahib, Anandpur, Sri Takht Patna Sahib, Patna and Sri Takht Hazur Sahib, Nanded (Deccan);
- (3) 12 members nominated by the Darbars of the State of Patiala, Nabha, Faridkot, Kapurthala, Jind and Kalsia. Patiala was given 4 seats, Nabha, Kapurthala and Faridkot 2 each and Jind and Kalsia one each; and
- (4) 14 members residents in India (of whom not more than five were to be residents in Punjab) were to be co-opted by the members of the Board.

The elected members of the Board were to be elected by the constituencies specified in Schedule IV; The local government had the right to change the limits of the constituencies after due consultation with the Board. Such persons were not eligible for elections if they were -

- (i) of unsound mind;
- (ii) undischarged insolvent;
- (iii) Patits;
- (iv) Ministers of any notified gurdwara (Head Ministers of the Darbar Sahib, Anritsar and the four Takhts excluded);
- (v) paid servants of any notified Sikh gurdwara or of the Board other than members of the executive committee of the Board;
- (vi) not registered on the electoral roll of any constituency specified in schedule;
- (vii) less than twentyfive years of age; and
- (viii) take alcoholic drinks.

Coopted Members

Similarly there were certain qualifications regarding the cooption and nomination of members. Nobody could be nominated or coopted as a member of the Board if he was not a Sikh. Other qualifications were the same as have been detailed above in the case of elected members.

To be a voter at the elections to the Board, one's name must *be* registered on the electoral roll of a constituency constituted for the election of a member or members of the Board. For such a registration, the qualifications as laid down in the Act were as under:

- (i) His name must be contained in the electoral roll of the Punjab Legislative Council.
- (ii) He must be resident of the constituency he adopts,
- (iii) He must be a Sikh of 21 years or more than 21 years of age.
- (iv) He must not trim or shave his beard or Keshas except in case of Sehajdhari Sikhs.
- (v) He must not smoke.
- (vi) He must not take alcoholic drinks.

The members of the Board were to hold office for three years from the date of its constitution or until the constitution of a new Board, whichever was later. Even after being elected, nominated or co-opted to the Board, members could be removed from membership if they became subject to disabilities mentioned in section 45 or section 46 of the Act.

Removal of a Member

Removal of a person from membership was automatic in case he absented himself from three consecutive general meetings of the Board but the Act had a provision for the restoration to membership of such a person subject to the condition that the person would apply to the Board within one month of the removal of his name for his restoration and the Board in the meeting following the date of the receipt of such application approved of that and finally if he had not already availed of three chances of his having been restored.

Annual General Meeting

It was stipulated in the Act that the Board must have a general annual meeting. Normally such meetings would be called by the executive committee of the Board, but it was also open to members (any ten or more) to convene a meeting by themselves by giving ten days' notice served in the manner described in section 56 in case their written request to the President to this purpose had no effect within fifteen days of the date on which the application of request was received by the President.

The Executive Committee

The Board was to have a President and a Vice-President as its office bearers. They were to be elected at the first meeting of the Board. The same meeting was to elect not less than 5 and not more than 11 persons as members of Executive Committee. These members and the office bearers together constituted the Executive Committee which had one year's term. On the conclusion of one year's period, new Executive Committee was elected by the general meeting of the Board.

The President of the Board was to be the Chairman at the meeting of the Board and of the Executive Committee. Both in the Executive Committee and in the general meetings of the Board, decisions were to be taken by a majority of votes of the members present, and in the case of an equal division of votes, the Chairman was empowered to have a second or casting vote. The Executive Committee of the Board exercised on behalf of the Board all the powers conferred on the Board by the provisions of this Act, which were not expressly reserved to be exercised by the Board in general meeting.

Members of the Executive Committee (including President and Vice-President) were to receive remuneration out of the fund of the Board to be fixed by the Board in general meetings from time to time.

The Executive Committee was competent to make appointment of personnel for its office work and other duties. It also fell within competence of the Executive Committee to determine, from time to time, the number, designations, grades and scales of salary, or other remuneration of such servants, and may at any time fine, reduce, suspend or remove any recruit. The powers of disciplinary action were also vested in the Board.

The members of the Board were to hold office for three years from the date of its constitution but this term could be extended in certain circumstances

Judicial Commission

The second agency of control, only next in importance of the Board, was the Judicial Commission. It was intended to deal with cases arising out of the internal administration of the notified Sikh gurdwaras. The Commission was to consist of three members appointed from time

to time by the local government. No person would be appointed to be a member of the Commission unless he-⁸

- (i) is, or, at the time of his retirement or resignation from the government service was a District Judge or a Subordinate Judge of the First Class or of not less than ten years' standing;
- (ii) is a barrister, of not less than ten years' standing; or
- (iii) is a person who has been a pleader of any High Court or an aggregate period of not less than ten years.

For the purpose of the appointment of members of the Commission, the Board was to submit a list⁹ of seven members to the local government, which after having satisfied itself with the qualifications of the members, was to make appointment of three members. In case the Board failed to submit the list within 90 days¹⁰ after its constitution, the local government itself had the authority to appoint any qualified people.¹¹ If necessary, the Board could get changes made in the list of the names to be maintained by local government. However, the power to remove a sitting member lay with the local government and not with the Board.¹² But the government could take this extreme step only in specified circumstances and in such cases special procedure was laid down in Section 7 of the Act. If any member of the Board or of Committee or both was appointed to be a member of the Commission and accepted the appointment he would forthwith cease to be a member of the Board or Committee, or of both as the case might be.¹²

All members of the Commission were to receive salaries to be determined from time to time by the local government¹³ and were to be regarded as public servants within the meaning of section 21 of the Indian Penal Code.¹⁴ The entire staff required for the functioning of the Commission was to be appointed by the local Government. The members of the Commission themselves were to elect one of them as President, and in case they failed to do so within ten days¹⁵ of the constitution of the Commission, the state government might appoint one. The Commission was not authorised to take up proceedings unless at least two members were present and, sitting together¹⁶, provided that notices and summons might be issued by the President or a member nominated by the President was not present, the two members present were required to decide which of them should preside, the member thus decided upon was expected to perform the duties of the President.¹⁷ All decisions were to be made by majority vote, the President having second vote in the event of a tie.

The expenses arising from the appointment of the Commission including the remuneration of its members, officers and servants were to be shared between the Board and the local Government in the ratio of 2:1.¹⁸

The Commission was accorded the status of a regular court¹⁹ and *its* decisions were to have the same status as that enjoyed by any regular court.

The proceedings of the Commission were required to be regulated by the Code of Civil Procedure, 1908.²⁰

It was also embodied in the Act that a decree or order of the Commission was to be executed or otherwise given effect to by the District Court of the District in which the Gurdwara in connection with which the decree or order was passed was situated; only the District Court to which the Commissioner directed that any decree or order should be sent for this purpose, as if the decree or order had been a decree or order passed by such court.²¹

The local government could at any time when there was no proceeding pending before the Commission dissolve the Commission.

Committees of Management

The third and the last instrument of control was the Committees of Management. The management of Sri Akal Takhat Sahib, Amritsar, and Sri Keshgarh Sahib, Anandpur Sahib were placed directly under the administration of the Board but this was an exception to the general rule of having local committees for the various gurdwaras.²²

All gurdwaras of Amritsar including the Durbar Sahib were to be administered by a separate committee of 12 members.²³ Similarly the gurdwaras situated in each of the towns of the Tarn Taran, Nankana Sahib, Anandpur Sahib, Muktsar, Hasan Abdal and Lahore were to be managed by their respective committees.²⁴ Each one of these committees was to be elected through various electoral colleges. The Board had its nominees on each committee. These nominees were to be elected at the general meeting of the Board.²³

As for the rest of notified Sikh Gurdwaras having more than Rs. 3000 income, one committee was to be constituted for one gurdwara or more than one gurdwara if they happened to be situated in the same locality. Any changes or modification in this respect were to be made by the local Government after consultation with the Board. Every such committee (other than the committees specified for Amritsar, Tarn Taran, Muktsar, Anandpur, Nankana Sahib, Hasan Abdal and Lahore) was to consist of three elected members and one member nominated by the Board. Each committee had a President and a Vice-President as its office bearers.

So far the Gurdwaras having annual income less than Rs. 3000 is concerned, all the members of the committee were to be nominated by the Board. These members must have belonged to the district in which the gurdwaras or one of the gurdwaras were situated. If under any set of circumstances, the Board failed to nominate a member or members of the committee in accordance with the provision of clause (a) or (b) the manager, and if there was no manager then Granthi or Granthies of Gurdwara or Gurdwaras were required either by himself or themselves or along with the nominated or elected member or members if any, as the case might be, to perform the duties of the committee till such time as the Board nominated the required number of the members of the committee.

The qualifications and disabilities for electors and candidates were the same as noticed earlier in the case of Board. The elected members of the committee would be elected by a constituency of the state

Government by the Board in a general meeting who had also the right to vary any constituency from time to time, of course subject to the approval of the State government.

Each committee of management was to have a President and a Vice-president. Both of them were to be elected in the first meeting of a committee. A committee must have at least three meetings in a year.²⁶ As in the case of the Board, it was open to the ordinary members of a committee to requisition a special meeting.²⁷ No business was to be conducted or any proceeding held by a committee except at a meeting at which three or more members were present.²⁸ All questions which could come before a committee were to be decided by a majority of votes of the members present. In the event of a tie, the chairman was to have a second or casting vote.²⁹

Each committee was to continue for three years from the date of its constitution or until a new committee was constituted, whichever is later.

However, if necessary, its terms could be extended. Unlike the office bearers of the Board, the office bearers of the committee were to hold office as long as the committee was in existence. They could also seek re-election.³⁰

Gurdwara Funds and their uses

Chapter K of Part III deals with the finances and sets out the objects for which the funds of a Sikh gurdwara might be used. It is clearly laid down in section 106 of the Act that 'all properties and income of a notified Sikh Gurdwara shall be used in the first instance for the maintenance of religious worship and the performance and conduct of religious and charitable duties, ceremonies and observances connected therewith for the payment of allowances or salaries of dependent officers and servants thereof; for the fulfillment of the object of the endowments thereof; for the maintenance of the Langar; for such religious, charitable and religious purposes as the committee may consider necessary in connection therewith or for the discharge of any obligations legally incurred.'³¹

If after providing for the purposes mentioned above, there is any surplus income, the committee could devote a part or the whole of it with the prior sanction of the Board to a particular religious, educational or charitable purpose.³²

In the case of a committee reluctant to do so, the Board had the power to apply to the Judicial Commission for an order allowing the Board to utilise the surplus funds, partly or wholly, for specified purposes within the scope of the Act.³³

If the decision of the Judicial Commission failed to satisfy a committee or the Board, there was a provision for an appeal to the High Court not later than ninety days after passing of the order by the Judicial Commission.³⁴

The committee of every notified Sikh gurdwara was placed under legal obligation to pay annually to the Board a contribution in money not exceeding ten per cent of its annual income. The actual quantum of contribution was to be fixed with the approval of the local government. In case any

committee failed to make the payment, the matter could be referred to the Judicial Commission for settlement.

General Board Fund

The Board was to establish and maintain a fund to be called General Board Fund. The contributions of different gurdwara committees and all the fees as were charged by the Board for supplying copies of accounts or registers or any entries therein of accounts were to form the General Board Fund. No sum other than these would be placed to the credit of the General Board Fund.

This fund was to be applied solely to the payment of the legitimate expenses of the Board administration. The surplus if any upto three thousand rupees in any year could be spent by the Board on any religious charitable or educational purpose.

No part of the General Board Fund was to be expended on the administration of any trust fund described in section 111 or section 112 or upon the object of any such trust fund except in so far as such expenditure might be permissible under the provisions of subsection (3) of the Sikh Gurdwaras Act, 1925.

The Board was authorised by the Act to have a General Trust Fund which was to be formed out of sums made over to the Board by the various Gurdwara committees or received by the Board for a specified religious, charitable or educational purpose. This fund was to be used for such religious, charitable or educational purposes as the Board might consider proper, or for grant-in-aid for the maintenance or service of Sikh Gurdwaras.

Besides General Trust Fund, there could be other Trusts. As per section 110 of Sikh Gurdwaras Act, 1925, 'every sum made over to the Board by a committee of a notified Sikh Gurdwara or otherwise received by the Board for a specified religious, charitable or educational purpose shall be held by the Board as a trust and shall be devoted to the purpose specified.

It was obligatory for the Board to maintain regular accounts showing receipts on account of and expenditure out of the Central Board Fund and separate similar accounts for each Trust Fund.

Sri Akal Takht and Keshgarh Sahib were made exceptions to this general rule.³⁶ Furthermore, the Board was required to pass the budget for the following year at its annual general meetings.³⁷ Similarly it was obligatory for the gurdwara committees to submit each year to the Board an estimate of the income and expenditure for the ensuing financial year of the gurdwara or gurdwaras under their management.³⁸ In the event of any differences between the Board, and any committee, the matter could be referred to the Judicial Commission for decision.³⁹ Chapter X and XI deal with the powers and duties of the Board and gurdwara committees respectively.

In chapter X under 125 it is clearly laid down that the Board would exercise general superintendence over the working of various committees.⁴⁰ It would be the duty of the Board to ensure that every committee dealt properly with the property and income of a Gurdwara or gurdwaras managed by it.⁴¹ When at any time the committee or the Board felt for the proper administration of the property endowments funds and income of a notified Sikh gurdwara, a scheme should be settled, which they could evolve one through mutual consultations. In case of disagreement, it was to be referred to the Judicial Commission which could give the judgment after hearing the parties concerned.⁴² The same procedure was applicable to the question of effectively modifications in the scheme.⁴³

The Byelaws

The Board in general meeting was authorised to make byelaws regulating its procedure and the fees to be levied for the supply of copies.⁴⁴ But it could not frame any byelaws concerning the following⁴⁵ without the previous sanction of the local government: 46

- (a) The form in which the budgets of the Board and of committees shall be presented.
- (b) Providing for the custody and investment of the Board and prescribing the procedure by which sanction of the Board might be accorded to the deposits of surplus funds in specified Banks.
- (c) Prescribing the qualification of candidate for membership of the Board and committees.

Besides this, the Board was to hold and administer trust funds for the purposes specifically laid down in the Act. Whether such funds were derived from allotments duly made by a committee out of surplus funds or income of a Gurdwara under its management or from donations or contributions or endowments made direct to the Board for such purposes.⁴⁷

The Board in general meeting had the full authority to call upon its executive to report upon any matter within the jurisdiction of the Board and to ask it to take action of course in consonance with the provisions of the Act.⁴⁸

As per Section 129 of the Act, there were certain restrictions on the powers of the Board. It could discuss any matter within its purview and any matter directly connected with the Sikh religion, but no other matter could be considered or discussed by it.⁴⁹

Powers and the Duties of the Committee

Chapter XI deals with the powers and duties of committees.

Regarding the powers and duties of the gurdwara committee the Act (*vide* section 133) states:⁵⁰

"Subject to the provisions of this Act, a committee shall have full powers of control over the office-holders and dependents of, and all properties and income of whatever description belonging to the gurdwara or gurdwaras under its management and of enforcing the proper observance of all ceremonies and religious observances in connection with such gurdwara or gurdwaras and of taking all such measures as may be necessary to ensure the proper management of the Gurdwara or gurdwaras and the efficient administration of the property income and endowments thereof."

The committee had the power to suspend or dismiss any officeholder. In case of hereditary officeholder, however, a particular procedure was provided in the Act. There was also provided a procedure which had to be observed by a committee while taking action against such people. No exchange, sale or mortgage and no lease for term exceeding five years of any immovable gurdwara property was to be considered valid unless it was sanctioned by a committee and by the Board.⁵¹ It was also within the powers of a committee of a 'notified Sikh gurdwara to make rules or byelaws to regulate its procedure, but in respect of the following matters⁵² no regulation could be made without the prior sanction of the Board:

- (i) Authorising by name or office any person to receive or sign acknowledgements of the receipt of any money on behalf of the committee.
- (ii) Prescribing the form in which accounts, returns and reports relating to the management of a gurdwara shall be maintained or submitted.

Further, the committee could frame rules for the purpose of determining what portion of the offerings made in connection with gurdwara should be deemed to be the property of the gurdwara and regulating the division of such offerings or any portion of them between the office-holders of such gurdwara.⁵³

Miscellaneous Matters

The last chapter numbered XII dealt with certain miscellaneous matters among which the outstanding are the right of interested persons to complain to the Judicial Commission in respect of misfeasance *et al.* procedural irregularities likely to be committed by the Board, the Executive Committee or a gurdwara committee; the powers of the local government in regard to regulations or byelaws, and the language of Judicial Commission. A few of these points particularly are of great importance.

As per section 145 of the Act, "no act of the Board, or its executive committee or of a committee shall be held invalid in any judicial proceedings on the ground of any defect in the constitution of the Board, Executive Committee or committee as the case may be, or an account of any irregularity in the procedure of the Board, Executive Committees or committee, as the case may be, unless the defects or irregularity has occasioned a failure of justice."

Another significant point was that the government was denied the power to interfere with the gurdwaras except as provided in the Act. Section 144 which dealt with this matter reads as under:

"Same as provided in this or any other Act, it shall not be lawful for the provincial government or for any executive officer of the provincial government in his official capacity to undertake or assume the superintendence of any land or other property granted for the support of, or otherwise belonging to any notified Sikh gurdwara, to take any part in the management or appropriation of any endowment made for its maintenance, or to nominate or appoint any office holder of, or to be concerned in any way with such gurdwara. Section 146 safeguarded against the improper alienation of gurdwara property."

The regulation-making power of the local government was limited to the matter of elections, the method of calculating the income of a gurdwara for the purpose of fixing its annual contribution to the Board and the manner of submitting petitions, applications or records of suits or proceedings to a Tribunal or to the Judicial Commission.

Still another significant point was the freedom given to Judicial Commission to choose its own language. Section 148 of the Act states, "the language of the Commission shall be such as the Commissioner may, from time to time, determine."

In this context, it would not be out of place to point out that in the Punjab Legislative Council, Sardar Buta Singh tabled an amendment in consultation with Fazl-i-Hussain to the effect that Punjabi in Gurmukhi script was to be language of the Commission. The Muslim--members of the Commission objected to it and wanted the Sikhs to drop it and accept Urdu instead. The Hindu councillors opposed the Muslim move and urged the Sikhs not to agree to it. Ultimately, to win the goodwill of both the groups, it was decided to make no reference to any particular language and leave the decision to the Commission.

SCHEDULES

Chapter XII was followed by four schedules.

Schedule I gives a long list of 241 Sikh gurdwaras.

In Schedule II, there are 116 Akharas and Deras belonging to the Udasis, the Mahants, the Nirmalas and others.

Schedule III lists the fees to be charged in the case of different categories of petitions.

Schedule IV gives a list of the 120 constituencies for the election of 120 members of the Board. This also gives the break-up of district-wise distribution of seats, the maximum number (15) going to Amritsar and Ferozepur and the minimum number going to Karnal, Rohtak and Gurgaon (1) Jhelum (1), Attock and Mianwali (1), Jhang (1), Multan (1), Muzaffargarh and Dera Ghazi Khan (1)

PART VIII

The ANAND MARRIAGE ACT

The Anand Marriage Act 1909, Act No. VII of 1909. An Act to remove doubts as to the validity of the marriage ceremony among Sikhs called 'Anand'.

1. Short title and extent:

The act may be called the Anand Marriage Act 1909

2. Validity of Anand Marriages:

All marriages may be or may have been duly solemnized according to the Sikh marriage ceremony called 'Anand' shall be and shall be deemed to have been with effect from the date of solemnization to each respectively, good and valid in law.

3. Exemption of certain marriages from Act:

Nothing in this act shall apply to

(a) Any marriages between persons not professing the Sikh religion.

(b) Any marriage which has been judicially declared to be null and void.

4. Saving of marriage solemnized according to other ceremony:

Nothing in this act shall affect the validity of any marriage duly solemnized according to any other marriage ceremony customary among the Sikhs.

5. Non-validation of marriages:

Nothing in this act shall be deemed to validate any marriage between persons who are related to each other in any degree of consanguinity or affinity which would, according to the customary law of Sikhs, render a marriage between them illegal.

PART IX

WORLD CONFERENCE AGAINST RACISM, XENOPHOBIA AND RELATED INTOLERANCE held in Dublin in 2001

PARA 67

"We recognise that members of certain groups with a distinct cultural identity face barriers arising from a complex interplay of ethnic, religious and other factors as well as their traditions and customs and call upon States to ensure that measures, policies and programmes aimed at eradicating racism, racial discrimination, xenophobia and related intolerance address the barriers that this interplay of factors creates. "

This paragraph was introduced as a result of well-argued case with the many (almost 180) countries in the world conference held in Durban. The countries operated in blocks. The SHRG team lobbied for a year for a special inclusion of Sikhs in Durban document.

Three problems were evident at the beginning.

1. There was no country to take on the issue of the Sikhs. It is important for a state member to introduce a subject in the form of a proposal and others have to agree before it becomes part of the generally agreed document.
2. Even the NGO community is **extremely** politicised and tends to be selective with issues it will take up. The big NGO's have huge budgets to lobby and network which we didn't have access to.
3. There was high politics going on between USA, Israel, Islamic block countries, India and Europe. Each wanted some community to be named either as suffering or as perpetrator. For instance the Islamic block wanted Zionism to be declared racist and Palestinians to be named as suffering from racism. Dalits wanted India to be declared racist. The North European countries were supportive of this. At one time some 40 communities wanted to be named as suffering from specific discrimination.

The conference eventually decided not to name communities within paragraphs. USA and Israel walked out. India managed to keep the word Dalit excluded from people discriminated against. And most communities were thrown out (from the document). With the assistance of several individuals and organisations around the world, the SHRG team managed to get a specific paragraph on the Sikhs. The rationale for the effort was:

1. Under International law, Freedom to manifest one's religion or belief may be subject only to such limitations as are prescribed by law and are necessary to protect public safety, order, health or morals or the fundamental rights and freedom of others. These limitations are interpreted differently by different governments. Some governments put greater limitations than others in the manifestation of religion.
2. The category of religion does not grant anywhere near absolute rights to the Sikhs. Religious manifestation can be limited under international law and consequently by domestic law. This has continued to create problems for the Sikhs in several countries where this limitation is interpreted variably, i.e. a French speaking country can say that by enabling a Sikh to wear a turban and giving him a job in government service, could be interpreted as the state endorsing the Sikh religion. They argue that this contradicts secularly.
3. Religion as understood in the west and in international legal language is a system based on faith which has no relevance in the political, social and other spheres.
4. So far rights gained by Sikhs for their practices are observed and enjoyed under different legal interpretations, i.e. in UK the race relations legislation makes Sikhs inclusive through the Mandla decision by recognising Sikhs an ethnic community. In Canada, the right to practices has been won through religious right.

Inevitably there is weakness and confusion. Briefly the case was argued as follows:

1. Sikhs face problems in European and some other western countries in the field of employment, social acceptance and portrayal in the media.
2. There are many Sikhs who are not religious as interpreted in the strict meaning of the word religion in English and in the west. Yet they consider themselves as Sikhs, following the teachings of the Gurus and do not see why their right should be affected because they may not fulfil a rigid interpretation of religiosity.
3. The current categories devised by lawyers in the English language do not fully describe Sikhs and consequently do not protect the Sikhs from discrimination.
4. There are words in Gurmukhi language with roots in Sanskrit and other ancient languages which are much older than the English language. Some elaborate concepts are compacted in short words which have no direct translation in English. One of these words is Qaum. The word Qaum as understood by the Sikhs is different than the word religion. It has wider manifestations.

The general theme of the lobby was

1. Sikhs are victims of the limitations of English language and current legal categories to classify people or groups of people.
2. While every other community can be safeguarded on a primary basis by some category or other within the document, the Sikhs may be the only community that may be left feeling a sense of discrimination unaddressed by this document.

A number of background documents were provided, briefings were held and lateral issues were taken up as well. The Akali Dal in India helped. Some extremely important people in Canada helped to persuade the Canadian government to introduce a paragraph to make the Sikhs inclusive within the document. Herb Dhaliwal, who is a cabinet Minister in Canada, was extremely helpful. A number of important and eminent Sikhs in the United Kingdom helped in persuading the United Kingdom government to support this paragraph and get Europe to support it.

The NGO community was also persuaded to help us. Their support was valuable in getting many European countries to understand the issue.

SHRG's own diplomatic effort in the UN helped to get the support of the many other countries, including the African block, the Islamic block, the South American block and Australia. The paragraph went through 3 readings, and negotiations were left to India and Canada, who eventually negotiated with dissenting countries to get it through, with some intense lobby work by SHRG. Eventually it was adopted in Durban 3 days before the conference ended.

Interpreting Para 67

This paragraph was introduced by Canada with the words that it is being introduced to make the Sikhs inclusive. The proposal was supported by India with the words that the paragraph will address discrimination against some culturally distinct communities such as the Sikhs. In Durban the Australians also stated this.

The intense standoff between the Islamic block and the west on the inclusion of Zionism and Palestinians resulted in a general decision to make the wordings generic and exclude direct reference to any named community. However as the Sikhs were mentioned primarily in the supporting statements, the legal position is that the paragraph is for the Sikhs for all intent and purposes.

The paragraph is quite broad in its description. This sees the Sikhs more comprehensively than the narrow category of religion. It covers the various aspects of Sikhs, which make the Sikhs such a diverse community, but with some common features and practices.

The operative word in the paragraph is 'complex interplay' of factors. This does not mean multiple identities, but introduces a new concept where a number of multiple aspects and categories coalesce to make the identity of a community comprehensive better understood, and as one internationally.

The paragraph hasn't been interpreted into a generic category yet and infact it was this precise problem, i.e. the lack of a generic category to describe the Sikhs adequately, that the paragraph was introduced.

It is now up to Sikhs to help the international community to find the appropriate short hand for this paragraph.

PARA 67 IN THE CONTEXT OF UK AND EUROPE

The paragraph addresses many of the difficulties faced by Sikhs in enjoying equality of opportunity and social understanding in the United Kingdom and within Europe.

It raises the issues of the multiple barriers faced by Sikhs from the various aspects as mentioned in the paragraph, some individually and some together. These barriers will have to be listed and addressed.

The paragraph is part of the National Action Plan and the UK is committed to putting it into practice.

The paragraph was signed by Europe and if the UK takes it on board, then Europe will also commit to it.

Problems faced by Sikhs so far.

There was a call for separate ethnic monitoring by Sikhs before this opportunity arose. The government's objections are as follows

1. The Mandla decision does not make the Sikhs a generic ethnic group
2. If the Sikhs are given a separate ethnic monitoring category then there are at least another 15 who are demanding it and possibly many more will want it.
3. There is no need for a separate monitoring category for Sikhs
4. There is opposition put up by India against a category that takes the Sikhs out of the Indian category within Asian to Sikhs thus making a political statement that Sikhs are not Indians.

Para 67 addresses these concerns as follows.

1. The international community clearly appreciated that current categories do not adequately make the Sikhs inclusive

2. The paragraph also is specific to the Sikhs, so that an interpretation under this does not extend to every ethnic community.
3. The paragraph does implicitly require a specific monitoring for Sikhs.
4. The paragraph takes the Sikhs out of the Asian bracket and out of any political statement that India may object to.

Para 67 does not affect

1. The category of Sikhism as a religion which continues under the religious bracket
2. Current rights under the Mandla decision for the Race Relations Act.

Para 67 strengthens

1. The rights of Sikhs in general are put in a category other than religion as well and making them stronger
2. Making all sorts of Sikhs inclusive, even those who do not see themselves as strictly or very religious but continue with practices such as turban etc
3. Starts to treat the Sikhs as a distinct international community in its own right. I hope this clears some of the issues

NOTES

1. Preamble of the Act.
2. Punjab Legislative Council Debates 7th & 8th May, 1925, Vol. Vm, No. 22, p. 1105.
3. India in 1925-26, p. 7.
4. Punjab Legislative Council Debates 1925, Vol. Vm, No. 22, p. 7.
5. With the partition, 179 gurdwaras including some important gurdwaras like Nankana Sahib and others were left in Pakistan.
6. Sikh Gurdwaras Act, n. 2, p. 3.
7. Gurdwaras Act, Chapter III, Section 12(9).
8. Section 70(2), Chapter VI, Sikh Gurdwara Act, 1925.
9. Section 71 of Sikh Gurdwaras Act, 1925.
10. *Ibid.*
11. *Ibid.*
12. *Ibid.*, Section 71(4).
13. *Ibid.*, Section 72.
14. *Ibid.*, Section 73.
15. *Ibid.*, Section 73.
16. *Ibid.*, Section 80(i).
17. *Ibid.*, Section 80(ii).
18. *Ibid.*, Sections 73, 74 & 75.
19. *Ibid.*, Section 76.
20. *Ibid.*
21. *Ibid.*
22. *Ibid.*, Chapter VII, Section 86
23. *Ibid.*, Sections 86 and 87.
24. *Ibid.*
25. *Ibid.*
26. *Ibid.*, Section 98
27. *Ibid.*, Section 99. /feW.
28. *Ibid.* Section 100
29. *Ibid.* Section 102
30. *Ibid.*, Section 94.
31. *Ibid.*, Section 106.
32. *Ibid.*
33. *Ibid.*, Section 106(3).
34. *Ibid.*, Section 106(5).
35. *Ibid.* Section 107.
36. *Ibid.*, Section 131.
37. *Ibid.* Section 119(1).
38. *Ibid.*, Section 123(i).
39. *Ibid.*, Section 123(iii)-
40. *Ibid.*, Section 125.
41. *Ibid.*
42. *Ibid.*, Section 130 (i).
43. *Ibid.*, Section 130 (2) & (3).
44. *Ibid.*, Section 132 (i).
45. *Ibid.*
46. *Ibid.*, Section 132 (i) a, b, c.
47. *Ibid.*, Section 127.
48. *Ibid.*, Section 128.
49. *Ibid.*, Section 129.
50. *Ibid.*, Section 133.
51. *Ibid.* Section 138.
52. *Ibid.*, Section 139(i)(2).
53. *Ibid.*, Section 140.

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